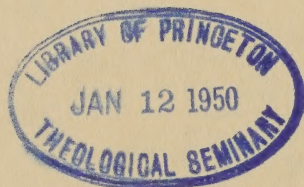

ALLEN H. GODBEY

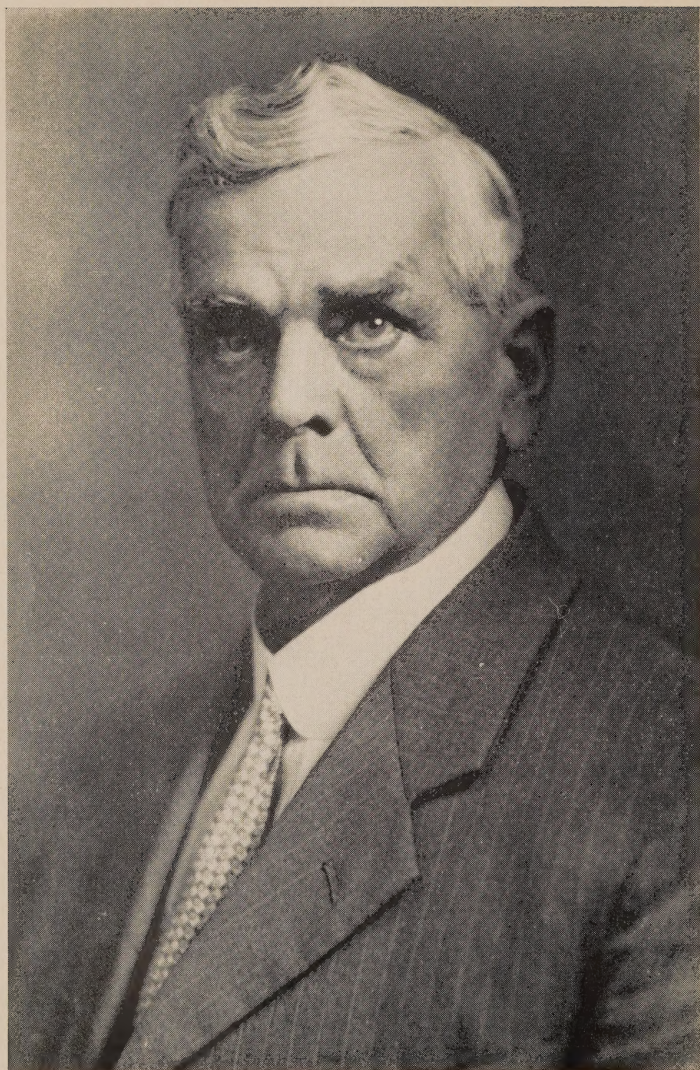
A BIOGRAPHY

CLARENCE H. BRANNON



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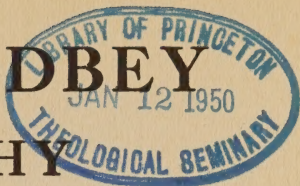
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BY

CLARENCE H. BRANNON



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TO
MARY ELIZABETH
MY DEVOTED WIFE

PREFACE

Dr. Allen H. Godbey was first seen on the campus of Duke University while the author was a graduate student there in 1931-32. Dr. L. E. Hinkle, Head of the Department of Modern Languages at the North Carolina State College, Raleigh, North Carolina, with whom I had been working for some years, told me of the prodigious and even fabulous character who had taught him as a youth at Morrisville College, in the little town of Morrisville, Missouri.

Dr. Godbey was a member of the School of Religion (now Divinity School) faculty of Duke University, Durham, North Carolina. I had only a passing conversation with Dr. Godbey at that time, but he told me hurriedly of the great fight, then in progress, by a group within the School of Religion, to have him removed from the faculty of the University. As a result of this controversy Dr. Godbey was dismissed from Duke University by President W. P. Few, on July 1, 1932.

I did not see Dr. Godbey again until the summer of 1939, when he was in his seventy-fifth year. Dr. W. A. Irwin, Professor of Old Testament at the University of Chicago, suggested that I obtain from Dr. Godbey, copies of his two recent books, *NEW LIGHT ON THE OLD TESTAMENT* and *PRE-MOSAIC HEBREW RELIGION*. I promptly called on Dr. Godbey, in Durham, N. C., in order to obtain these two publications.¹ An increasing interest in fundamental problems far from my professional

¹I already had a copy of Godbey's monumental, *THE LOST TRIBES: A MYTH*.

field, led to regular weekly conferences. I started taking notes from the first and soon found myself writing constantly and furiously so as to record every important statement of fact.

The voluminous notes which explained Biblical passages and backgrounds were used as the basis for a book on the Bible. I found also that I had copious notes which would fit into a biography. These notes, many documents and copies of letters given to me by Dr. Godbey, and items graciously sent to me by those who knew the good doctor in his teaching and preaching ministry, form the framework of this book.

All who studied or consulted with Dr. Godbey found him to be an amazing scholar. He was not only recognized as a genius and a prodigy, but he had a finely balanced mind in the most difficult fields of scholarship. Withal he never lost his cheerful manner, and his keen sense of humor.

I confess my utter inability to do justice to this great man. I would have left this labor to abler hands but I had a very close association with Allen H. Godbey during the latter years of his life. Therefore, failure in making every effort to preserve, for present and future generations, the life story of one of the most remarkable and inspiring men of our time, I felt, would be an unpardonable dereliction.

Possibly it is too soon to write the biography of such a man but I feel that the record must be presented while it is still fresh in my mind. Therefore, what this book may lack in historical perspective, I trust, will be more than compensated with vivid memories. The story of such a noble life should not be delayed. It is too full of inspiring incident and dramatic interest to be set aside.

Fortunately the manuscript was almost completed before Dr. Godbey's tragic death on May 8, 1948.

I am indebted to Dr. Godbey's daughter, Mrs. Beulah Johnson, for her kind coöperation at all times. Professor W. A. Godbey, of St. Louis, Mo., a brother, has courteously helped me in many ways. Rev. Victor Godbey², another brother of Groveton, Texas, gave me what information that he had. Dr. L. E. Hinkle, of Raleigh, has told me of early memories of Dr. Godbey and later incidents in his life. Mr. Joseph A. Jones, Mayor of Morrisville, Missouri, a friend of Dr. Godbey's since the early days at Morrisville College, has been helpful in many ways. Dr. Matt L. Ellis, President of Hendrix College, Conway, Arkansas, sent me bound copies of the *SOUTHWESTERN METHODIST*³ for my perusal. Miss Juliet Jameson Poynter, of Shelbyville, Kentucky, graciously helped me with information about Science Hill Academy. I am deeply indebted to Dr. H. M. Johnson, The John Madison Fletcher Research Professor of Psychology at Tulane University, New Orleans, Louisiana, for critically reading the entire manuscript and making many valuable suggestions. Doctor Johnson knew Allen Godbey during the early days in Missouri and he was acquainted with many other personalities mentioned in that period of Dr. Godbey's life. Others who have sent remembrances have been given credit where their contributions appear in the book. I wish to thank them all for their valuable help.

C. H. B.

Raleigh, North Carolina
June, 1948.

²Now deceased.

³Rev. J. E. Godbey, Allen's uncle, left these to the College

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INTRODUCTION

The life story of Allen H. Godbey is extremely interesting and fascinating. He was one of the few great world scholars who spent most of his life in a "back-woods" ministry. He lived in poverty before coming to Duke University, and scarcely had a decent suit to wear in the pulpit. Dr. Godbey's monumental contributions to Biblical studies were carried out, for the most part, in some isolated community far from great libraries and universities. He taught illiterate people the latest discoveries in archaeology and anthropology in a way that they could grasp. Though Dr. Godbey constantly worked in eighteen or twenty languages, his parishioners never suspected that he knew any language except English.

Dr. Godbey's great fame is based mainly upon his research which made him a recognized authority all over the world in the Presemitic Red Berber Culture and in the Minoan, Philistine and Aegean influences in South Palestine. He probably had no peer in the field of Ancient Social Institutions.

Allen Godbey was one of the humblest, kindest and most unselfish of men. His sincerity was traditional. He never refused a request for help of any kind. He stood his ground during the great influenza epidemic of 1917-18, and ministered to the sick and dying in utter disregard of his own welfare. He never failed to help the poor and neglected of every denomination, or of no denomination, whenever the need came to his attention.

"Brother Godbey," as he was called, never waited for calls. He made regular visits on foot to distant places in the country to see if there was some service that he could render.

Dr. Godbey never owned a horse, an automobile or a radio.

Allen H. Godbey was a modern "prophet" in the best sense. He fought for righteousness and truth all of his life. He probably admired Jeremiah, whom he called the St. Paul of the Old Testament, above all other Old Testament personalities. Allen Godbey had much in common with the mighty Jeremiah and the heroic St. Paul.

Like many other great souls, Allen Godbey was far ahead of his time. His Biblical background studies will force adjustments and changes in many traditional beliefs, but his fundamental faith was as solid as granite and as simple as that of a child. He was not only great in his faith but also in good works and in his magnificent intellectual attainments.

Dr. Godbey feared no man and he never compromised in the slightest degree with honesty and truth. However, many fellow preachers were suspicious and jealous of his prodigious learning. Presiding Elders and Bishops, who could not put certain schemes over on him, assigned Dr. Godbey to obscure and poverty stricken charges. He was dismissed from his University position without the pension which he should have received. As a lone, pauper scholar he was thoroughly ignored for the most part during the last years of his life. However, the great soul of Allen H. Godbey could not be crushed.

Allen H. Godbey—a Biography

CHAPTER 1

A CHILD PRODIGY

Allen Howard Godbey was born on November 21, 1864, in Cooper County, Missouri. This is the official record which appears in *Who's Who*, but Allen Godbey was actually born in a log cabin across the county line in Pettis County. The county line went through the farm of Dr. Allen H. Conkright, where Allen was born and for whom he was named.

The Godbeys were originally from England.¹ Thomas Godbey came to America on the ship *Deliverance* in 1608, and settled in Elizabeth City County, Virginia, where he died in 1628. There is a record of two Thomas Godbeys, the son and grandson of the passenger on the good ship *Deliverance*, as settlers on the Elizabeth River, Lower Norfolk, Virginia.

The Godbey family moved to Christ Church Parish, Middlesex County, Virginia, where Edward, the grandson of the first Thomas Godbey, died in about 1707. The Godbeys then moved to Caroline County, Virginia, where John, the great grandson of Thomas died in 1761. There were more than one hundred distinguished preachers, educators and editors among the descendants of this John Godbey.

¹The name "Godbey" (Guthe-By or Gudh-By) was originally Danish, dating from the Danish occupation of Leicestershire. The Danish name originally meant anyone from the village of "Guthe-By" (or Gudh-By), and did not mean that all of that name were related.

The second John Godbey was born about 1752 and became a soldier in the American Revolution. He was converted by Francis Asbury after which he freed his slaves. None of his descendants were ever slave owners though they lived in slave states. They were, however, unalterably opposed to pulpit abolitionism.

William Godbey, son of the second John, moved from Caroline County, Virginia, to Casey County, Kentucky, in about 1803, and lived to be 96 years of age. Four of William's sons became Methodist Preachers. Of these four sons, John Godbey and Josiah Godbey, each had four sons who were Methodist Preachers.

Rev. Josiah Godbey,² the grandfather of Allen H. Godbey, moved to Cooper County, Missouri, in 1851. Josiah's wife's grandfather was a Catholic (Kelly), but he was converted in the New River Hills of Virginia, before he went to Kentucky. Josiah dropped out of the ministry and farmed for a while but Missouri put him back to preaching. He had a makeup much like that of Drummond, and he is said to have been the best of all the Godbey preachers. Josiah was not an educated man but he stuck to certain basic convictions which no one could dispute. There are men who will somehow know the things worth knowing and Josiah was one of them.

William Clinton Godbey, the father of Allen H. Godbey, was one of Josiah's ten children. In 1858, when William was 21 years of age, he ran a subscription school at Arator, Missouri,³ about 18 miles from Smith's Chapel, near the Cooper-Pettis County line. Several of

²He entered the Methodist itinerancy in the Kentucky Conference in 1841, and was a member of the Southwest Missouri Conference for 34 years.

³Not on present maps.

William's younger brothers and sisters were paying members of this private school. It was not a grammar school; mostly high-school subjects being taught there.

The next year (1859) found William at St. Charles College, Missouri, where he remained until the college was closed at the outbreak of the Civil War. William strapped his Latin book on a plow and learned that and several other subjects before entering St. Charles.

William married Caroline Smith, of Smith's Chapel, Saline County, Missouri, a direct descendant of Captain John Smith's brother. Caroline attended Howard High School at Fayette, Howard County, Missouri, founded by Nathan Scarritt. Howard County was called "Little Virginia" because many of its pioneer settlers came from the Old Dominion. It is now a famous apple section.

After one year at Howard High School, Caroline Smith made the long journey to Science Hill Female Academy, at Shelbyville, Kentucky, 28 miles east of Louisville. She had to go by boat down the Missouri River, then down the Mississippi and up the Ohio to Louisville. The final trip was by stage from Louisville to Shelbyville.

Science Hill Female Academy was founded by Rev. John Tevis and his wife, formerly Julia Hieronymous of Virginia. Mrs. Tevis was principal of the School.⁴ The following advertisement appeared in the May 19, 1888, issue of the *Southwestern Methodist*:

Science Hill

An English and Classical school for girls, Shelbyville, Ky. Founded March 25, 1825, by Mrs. Julia

⁴She wrote her memoirs in a book entitled, "Sixty Years in a School-room".

A. Tevis. The oldest school for women in the South. Teachers are graduates of the best colleges. Fits for Wellesley. Accommodations first class in every particular. Terms reasonable, and include all school expenses.

W. T. Poynter, D.D.⁵

William A. Godbey, brother of Allen, has one of his mother's school catalogs and wrote as follows:

"Caroline Smith is listed in the Senior Class of the 1859-60 catalog of Science Hill. Being in this catalog she evidently attended in 1858-59. Listed in the class graduating June, 1860, she attended in 1859-60, therefore, she attended at least two years. Monday evening, June 11, in the program of commencement exercises was a Musical Soiree. Tuesday evening, June 12, nine of the senior class presented essays, more musical numbers being interspersed, Wednesday evening, June 13, nine others of the class presented essays, more musical numbers being interspersed. Thursday evening, June 14, twelve more of the class presented essays in a similar program, my mother's subject being, 'Orient Pearls at Random Strewn,' she being the tenth on the program."

Allen Godbey wrote:

"Mother's graduating essay pleased Mrs. Tevis very much. She made it the valedictory of the large class, I believe, and at the close came up to my mother saying, 'You did that handsomely.' I found that Dr. McAnally,

⁵Mrs. Julia A. Tevis was principal until 1879 when the school was bought by Dr. and Mrs. W. T. Poynter. All of its records prior to 1879, for some unexplainable reason were destroyed. The School closed its long and honorable career in 1939.

editor of the St. Louis *Christian Advocate* (January, 1861), had published said essay in the literary department of his paper, which is 'some tribute'."

William Clinton Godbey married Caroline Smith in 1862. Everything was disrupted by the war and there were no church openings, therefore, the young preacher and his bride began their married life teaching school in Jackson County, Missouri, at Arator, where the young man had first taught in 1858. They ran the small school together for two years, when Allen, their first child was born.

These were tragic times. The Civil War was in full swing with bitterness, suffering and sorrow on all sides. General Ewing, of Ohio, issued his Order Number 11, which directed all Southern sympathizers who lived in Jackson, Cass and Bates Counties, Missouri, to get out at once. The order was carried out ruthlessly with pillage, fire and murder rampant. The Godbeyes fled to Nebraska City, Nebraska, on the Missouri River, where there were none of the horrors which they encountered in Missouri. William Godbey, with two other men, ran a hotel⁶ in Nebraska City. Godbey was the manager and Mrs. Godbey had to do most of the cooking as there was little help to be had. She soon returned to her people in Missouri and on the trip home the steam-boat on which she was travelling was stuck on a sand-bar for two weeks. William followed his wife as soon as he could dispose of his interest in the business.

Bishop E. M. Marvin, later a staunch friend of the Godbey family, found conditions so stormy in northern Missouri at the outbreak of the Civil War that he left

⁶Under the name of "Cox, Porter and Godbey."

his family in Missouri, with the assurance that they would be quite safe, while he went to Texas. While in Texas a Federal officer sent for him and Marvin thought that he was being placed under arrest. But to his surprise the officer said, "I am glad to meet you Brother Marvin. What you have been preaching is just what I want my men to hear!" Marvin then became the unofficial chaplain of a Union Regiment. He was probably the greatest pulpiteer Missouri ever produced and he was at the height of his fame by 1854, when he was pastor of the leading Methodist church in St. Louis.

Marvin remained in Texas after the War and attended the first General Conference since before the outbreak of the War, at New Orleans, in 1866. He had been elected a bishop before he arrived in New Orleans for the Conference. Bishop Marvin was promptly appointed to Missouri and he was the Presiding Bishop who sent Allen's father from Boonville to Lexington, Missouri, to regain possession of the Southern Methodist Church there, which had been taken over by the Northern Methodists. Bishop E. R. Ames had obtained authority from E. M. Stanton, Secretary of War under Lincoln, to seize all Southern Methodist Churches. Lincoln knew nothing about this scheme. Stanton gave Lincoln much annoyance in other ways and he finally attempted to seize the reins of Government. But when Lincoln was dying, Stanton said, "There lies the greatest leader of men the world has ever seen!"

Ames had told Stanton that the Southern Churches were dens of secessionists and enemies of the Government. Confiscation started in New Orleans and proceeded through Tennessee, Kentucky and Missouri. However, this confiscation never reached St. Louis. Lincoln

blazed up furiously and called Stanton in when he heard of the order, saying that the Government was not at war with any church for any reason. The civil courts reversed Stanton's order as fast as the cases came up.

In 1868 the Missouri Senate passed the "Test Oath," which declared that a man could not be a minister if he had been a secessionist. Catholics told their clergy to ignore this insult and the Supreme Court soon reversed it.

Many preachers of all denominations were murdered in Missouri because they did not belong to the right political party. This condition was not known in the deep, solid South. Dr. W. M. Leftwich⁷ published a two-volume work entitled *Martyrdom in Missouri*. A third volume was prepared but it was destroyed in manuscript.

William Godbey received his first post-war preaching appointment at Boonville, Missouri, in the fall of 1865. After one year there he was transferred to Lexington, Missouri, where he stayed for two years with the task of regaining the confiscated Methodist Church there as in Boonville.

At Lexington the ladies of the church got up a fair for the benefit of needy Confederate families. Allen's mother had the idea of making a fine silk quilt and auctioning it off by squares, the proceeds going to Confederate widows and orphans. The quilt was to be given to Bishop Marvin, the first bishop west of the Mississippi River. The quilt was sold for \$208.00. This beautiful

⁷Leftwich preached three sermons at different locations about a man being tied to a railroad track by his sins with the train rushing down upon him at terrific speed. This got to be quite a joke at Conference and as Leftwich walked in the Bishop said, "For goodness sake, Leftwich, get that man off the tracks!" Leftwich replied, "I will do it on condition that you say no more about this at Conference."

quilt was later given to Allen's mother when the Bishop died. Allen later presented the quilt to the Jefferson Memorial Museum, St. Louis, where it can be seen today.

After two years at Lexington the Godbey family moved to the Bellefontaine Church on the St. Louis circuit. Allen wrote:

"My consecutive memories began in October, 1868, when my pastor father moved from Lexington, Mo., to a park-like parsonage at the new Bellefontaine Church, 10 miles north of St. Louis. Peculiarly sensitive to landscapes, I shall never forget my first look from the front porch down the 100 year old forest-lawn to the road. I already knew how to read but I do not remember learning.

"I at once parted company with my brothers and sisters. I wanted to know the name of every flower and I brought every unusually colored autumn leaf to be explained. I was always 'lonely.' I was the only one of six children predisposed to natural science. But four paternal uncles were professors of natural science and one of them became an 'older brother chum' to me for three years (1879-82).

"An immediately practical result was that by the time I was six years old I knew every weed in the area that would go into the dinner pot. And I foraged open lots for all such dinners for years. Mother did not have to do this.

"But not only plants interested me: everything alive did. By the time I was six years old space in a vacant room was conceded me and I was pinning to papers on the wall every sort of bug or insect that I could catch. I had my own fly-net, *Cecil's Book of Insects*, a children's book on *Sea Urchins, Star Fish and Corals*, Alice and

Phoebe Cary's large book on *The Sea and Its Wonders*, and Wood's *Natural History*."

Twelve Great Missionaries was one of the first books which Allen remembered reading as a child and it had a lasting influence on his life. *Pilgrim's Progress in Words of One Syllable* for children was familiar to him from the time that he was four years of age.

Bishop Marvin was a near neighbor at Bellefontaine and a warm friendship developed. The Bishop told of his experiences on a world-wide trip to study missions. Allen's mother had the Bishop over for dinner one night and she went to a great deal of trouble to prepare an especially good meal. But when the Bishop walked into the dining-room he threw up his hands and said, "Martha, Martha!" He ate only two biscuits and drank one cup of tea. Mrs. Godbey did not know that Bishop Marvin was fasting and she cried bitterly after her guest had left the dining-room. Bishop Marvin never should have practiced fasting for he was frail to begin with, and he died at the early age of 57.

The Bissells, old friends at Bellefontaine, sent Allen a microscope which delighted him beyond measure. Dr. Conkright, for whom Allen was named, sent him a book, *The Amateur Microscopist*, when he heard of the microscope. Allen proceeded to examine pond-water, pollen, leaves, frogs, insects, etc. He placed spirits of camphor on a slide and observed the formation of camphor crystals. Allen was saturated with all of this from the time that he was 11 years of age. In his work he went alone but his mother encouraged him.

Dr. Godbey wrote:

"Mother never tried to determine vocations for any of her children. She watched for significant interests and found ways to enlarge them.

"One morning when I was about seven years of age, while reading an assigned task for the day, she told me the story of Kepler's discovery of the laws of planetary motion and his family printing them. When a friend said, 'Nobody will read your book,' he answered, 'I can afford to wait a hundred years for a reader since God has waited 6,000 years for an observer.' That has stuck to me like a cockle-bur, but it also means that when she struck that story in her college text-book, it helped make her the marvelous watching and waiting mother that she became.

"Please do not mistake me. In these later times of so many hours on certain subjects in a supposedly secondary school as a rigid prerequisite to entering a standard college, the average questionnaire from any *Who's Who* concern seems to presuppose such standardized secondary preparation. But ere we six children reached middle life we realized that we got a parent-school training that no standardized secondary school can ever give. I write this that you may give the real credit to those who should have it.

"Father started myself and my younger brother in Greek and Latin. Mother's school-text in French and Mathematics came to new service. I learned rapidly and read all of Caesar and his lieutenants, because of keen interest in the narratives. We had the old Delphini texts with Latin notes, all of Virgil in one volume, all of Ovid's *Metamorphoses* in another and all of Horace in another.

I read all alone from keen interest in the strange old tales. My brothers and sisters had no such interest. Father bought new texts on history. The Morris, *Epochs of History* were coming out. I read them all but my brothers and sisters had different tastes. Father bought books of modern travel and exploration: Baker, Burton, Livingston, Stanley, Reade, Moffat and others on Africa; Palgrave, Burton, Burckhardt, Doughty and others on Arabia. The Bayard Taylor redactions, Prescott's *Conquest of Mexico* and *Conquest of Peru* were 'intimate friends of mine' long before we got to Morrisville College in 1879. But another congenital inclination of mine separated me from my brothers and sisters, and 20 years later unexpectedly sent me to the University of Chicago. I was keenly interested in folk customs, superstitions, social, political and religious institutions. I wanted to know why certain resemblances existed; were they independent developments or did one borrow from another?"

To stimulate reading among the children, Allen's father gave them 10c per 100 pages. Allen sometimes made money at this. At seven years of age while his mother was sick Allen read to her *Savage Africa*, sometimes reading over 100 pages a day. This was the first of 200 such works which he read.

Allen's father sold *Science and the Bible* around his circuit and Allen read and reread it when only seven years of age. Therefore, before he was eight years of age he knew that those who were finding fault with geologists for making statements contrary to the literal interpretation of the Bible were wrong. The first edition of George Smith's *The Chaldean Flood*, appeared in

1873 and Allen compared the irreconcilable features of the Biblical and the current scientific statements.

Allen started brothers Victor and Walter in Latin without his father knowing anything about it, but Victor would not study.

While at Bellefontaine, Allen's father began keeping a scrap-book. Allen read the following story from the scrap-book which impressed him deeply:

"The first white men to go through the Grand Canyon rapids⁸ were two prospectors, White and Strobe. They had made a raft to float along the stream as they looked for gold. They were suddenly attacked by Indians and immediately put out into the stream in an attempt to escape. Strobe was drowned when the raft overturned, but White finally came through the rapids after a terrifying experience. As White reached the army post on the other side of the Canyon he yelled to soldiers on the bank that he needed help and would try to land. He looked so worn and haggard that one of the soldiers said, 'My God, that man must be 100 years old!' White later made the bank and staggered into the army post."

One outstanding feature at Bellefontaine was that Allen's father had an "under-rider," or assistant pastor, for each of the four years there. There were four churches in the circuit when he arrived and eight after his work there was completed. While at Lexington, John H. St. Clair, an illiterate ex-Confederate soldier, told Allen's father that he felt called to preach. St. Clair was told that he would have to get some education. The candi-

⁸The Indians had no tradition of such an event.

date said that he would make any sacrifice to obtain the necessary training. He was set to reading in the Godbey library. St. Clair became William's "under-rider" at Bellefontaine and lived in the Godbey home. St. Clair was very emotional and when he saw that he was moving someone he kept after him until he obtained a conversion. He brought in 266 members in three years. But he wore himself out and died during the first year at his independent charge near St. Louis. Allen remembered when St. Clair lay sick in a tent during his last camp meeting.

The early camp meetings became an interesting and valuable part of pioneer life. Contrary to popular tradition the camp meeting did not originate with the Methodists. Rev. James McGready, a Presbyterian, is believed to have held the first camp meeting about 1802, in the Cumberland River section of Kentucky. McGready was called a "liberal" because he was not narrowly and rigidly Calvinistic, and believed in turning himself loose at revival meetings. Asbury, the great pioneer Methodist, ran into one of McGready's meetings and adopted this institution for his own use.

McGready's first meetings were held for only two days. The people gathered at the grounds on Friday and the meetings were held on Saturday and Sunday. However, McGready soon saw that the camp meeting could be expanded by establishing a fixed meeting place and staying for a week. Many of the Methodist camp meetings continued for two weeks. Slaves were brought to these meetings and the majority of converts in some cases were slaves.

There was no music at the early camp meeting and no hymn books, except that of the preacher or song leader, who "lined the hymn" so that all might join in the sing-

ing. In one meeting they were singing, "*Will the Ship of Zion Be Able to Take Us Across?*", when a fat woman waddled down the aisle. The result was giggling and general laughter which broke up the meeting.

Temporary shelters were erected but covered wagons served as sleeping quarters and rain-proof shelters for the "women folks." Later tents were erected and finally church buildings marked the sites of many of these old camp meetings.

Most large camp meetings had their rough, and even bawdy elements. Often less than 10% of those who attended a meeting were church members. Booze peddlers were on hand with their wares, frequently conniving with the sheriff. Forced marriages were not uncommon sequels of a large and successful meeting.

Many people in modern times do not realize that the preacher was never dominant in the old camp meetings. Before the days of railroads, rural mail and newspapers these meetings were great social centers. News and gossip were disseminated while business transactions and advertising were large features at some meetings. One man announced that he had made up a new batch of blasting powder for sale. Another asked if anyone could recommend this material. Someone spoke up, "It ain't worth a dern! I could drive an ox-load of it through hell before it would ketch!"

There were no Mason jars in those days for canning and preserving. Fruits and vegetables were put up in cans and the tops were sealed with wax. Very few things were lost. "Peach-leather" was made by removing the skins of free-stone peaches and discarding the seed. The peaches were then mashed to a batter, spread out on a board, piece of tin, or a roof and dried in the sun. Eventu-

ally they were soaked over night and cooked for eating.

While at Bellefontaine, Allen's mother purchased one of the new *Wheeler and Wilson* sewing machines. The women would cut rags into long strips, sew them together and have them woven into rag rugs. Some of the women owned and operated the looms. Nearly everybody had at least one rag rug. Allen's grandmother Kelly, in Kentucky, and afterward in Missouri, planted mulberries, obtained silk worms, and made her own silk cloth.

Allen's father bought a *Mason and Hamlin* organ for \$125 and, with a book of instructions, learned to play hymns.

At Bellefontaine William Godbey was taking Allen along with him to a preacher's meeting in St. Louis. They picked up a woman trudging along the road. She told of the conversion of her husband, a former saloon keeper, by the Francis Murphy movement. Francis Murphy was a Maine saloon-keeper who, upon being soundly converted, left his business and went about preaching to other saloon-keepers and drinkers. He abused nobody and criticized no organization. His motto was: CONVERSION IS THE ONLY CURE FOR DRINK! The woman's name was Christian and she reported that her husband abandoned the saloon at once against her protest. She thought they would starve. She was also converted and said that they were never in want. Her husband later became a presiding elder in California.

Spanish Pond, now Spanish Lake, above St. Louis, was a neighborhood in which the Scottish pioneer, John Clark, first preached as he came up the River in 1797, from Georgia. Clark lived in Illinois and would row up the River to a point opposite Woodville, Illinois, where someone would meet him with a horse. He would then

ride across the country to Spanish Pond instead of rowing around the long bend. Clark had been a sailor and was converted in London to Wesleyanism. After working as a collaborator of Wesley's in London for two years, he came to America. Clark worked for two years in Georgia and after his second year there he refused the \$60.00 for his expenses because his conscience would not allow him to accept money produced by slave labor.

Missouri was then under the Spanish crown. A Protestant pastor could go into the territory but until after the time of the Louisiana Purchase, he could not stay. Some Protestant ministers preached from a boat offshore to their congregations on the bank, so as not to be in Spanish territory.

Clark went to the colony of "New Design," 15 or 20 miles from St. Louis, in Monroe County, Illinois, and got a permanent preaching place at "Cold Water." He went as far west as Bridgeton, Missouri.

When Allen was eight years of age he studied plane geometry by himself and mastered the subject. He became an expert and experienced surveyor at the age of 16.

In October, 1872, the Godbey family moved from the Bellefontaine Church to Kansas City. Kansas City was then a town of about 30,000 people and it was filled with the toughest frontier element. Up until that time Allen had never seen a daily paper or milk from a creamery. "Shinplasters," the paper money of 10c, 15c and 25c denominations, were then in use. William Godbey, Allen's father, was sent to Kansas City to get a stalled church started. Only the basement had been completed when the work had stopped. Nathan Scarritt,⁹ who was then

⁹The great pioneer missionary to the Indians. Scarritt became wealthy by buying up river-bluff land south of Kansas City. This land became very valuable.

retired, looked after the construction while Allen's father attended to his pastoral duties. The church was not quite completed when William Godbey was moved to Independence a year later to become Presiding Elder for the Kansas City District. This District included six counties.

Scarritt founded every one of the first eight or ten Methodist churches in Kansas City after he became a superannuate. He had a way of spending his money on such projects which excelled that of any man of the time.

While in Kansas City this tragic story was told to Allen and he never forgot it:

"A well-known doctor by the name of York, of Kansas City, went over into Kansas on business. When Dr. York did not return as expected in a few days his brother went to look for him. The doctor was finally traced to Cherryvale, Kansas. A German family there by the name of Bender picked up and left hurriedly when the doctor's brother arrived. Investigations resulted in the discovery of over 50 bodies which were buried in the Bender garden. One of these bodies was that of Dr. York. All had been murdered and robbed. Several men had become suspicious and escaped the trap set for strangers and they spread the word around. As the victim sat at the table he was struck on the back of the head with a sledge hammer, robbed and dragged out and buried after dark."

An old geography of the time which Allen had, listed everything west of Kansas City as, "The Great American Desert."

Allen heard the following story told repeatedly while in Kansas City:

"A poor settler dragged himself into a nearby town utterly exhausted and horrified. His wife and five children had their throats cut from ear to ear by the Indians. He alone escaped after a terrific struggle. After obtaining a brief rest and a supply of ammunition, this settler struck out alone on the trail of the Indians, vowing revenge. When he caught up with the band of Indians they turned and attacked him three times. Each time he killed dozens of them. Bodies of the Indians were piled all around him before he was killed by a savage's bullet."

Church bells served as fire alarms in Kansas City. Fire plugs attached to stand-pipes were just being installed.

Richard Leach, the owner of a large wholesale dry-goods company in Kansas City, was a prince in Allen Godbey's estimation. This was a period of hero worship and Allen, age eight, idolized this tall, handsome man. Mr. Leach usually sat in the same pew with the Godbey family at church services and he was chairman of the Board of Stewards. Mr. Leach became ill and died. Allen sincerely admired this man with his splendid bearing and his superb personality. He was overpowered with grief, especially when he was not allowed to attend the funeral. But Allen heard a hymn being sung in the church next door. The hymn was, *What Shall the Harvest Be?* Allen could observe from the house some of the Masonic rites being carried out at the funeral. "*If there was a cataclysmic form of conversion to be found in my life it was then!*" said Dr. Godbey late in life.

A young preacher, C. H. Hibbard, came to call in Kansas City. He had just lost his wife and baby the year before and he was lonely, discouraged and sick. He was put to bed in the Godbey home and tenderly nursed

for two weeks. Allen would go up to his room and read to the young preacher. Hibbard later became Allen's Presiding Elder, when he picked him for a country circuit in his Jefferson City District.

William Godbey came home from the hospital in Kansas City one day and told his wife about a patient by the name of James H. Ray. The doctors could not diagnose his malady. Hospitals were then dens of filth where more diseases were contracted than were cured. Mr. Ray was brought to the Godbey home in a hack and carried up stairs and put to bed. Allen remembered how his father stripped the clothes from Mr. Ray and threw them into scalding water to kill the lice.

Allen would go upstairs and read to the convalescent patient. When Mr. Ray got well and it was time for him to leave he would not accept such hospitality gratuitously. He was a paper hanger and painter, so he papered every room in the house before he left. Four years later this Mr. Ray sent the Godbeyes \$5.00 during the grasshopper famine. Mrs. Godbey promptly put this money in her "missionary box."

In later years Dr. Godbey delighted in telling such incidents as the following:

"Ben V. Alton, of Buffalo, Missouri, was a Federal Judge who resigned and became a backwoods circuit rider with a salary of \$400 a year. Ex-Governor T. T. Crittenden offered Mr. Alton a partnership with him if he would return to the practice of law in Kansas City. Alton flatly refused the offer. Crittenden said, 'Alton, I can't help feeling that you are a damned fool, but I admire you!'"

Professor H. M. Johnson, of New Orleans, made this interesting commentary:

“Judge Alton was a man of very great intellectual ability, magnanimity and charitableness. He was also an accomplished chewer of tobacco. He could hold about a half-gill of juice before he had to spit. But he was not a very good marksman, though not as bad as an old postmaster whom I knew at Nelson, Missouri, in the late 90's. This old man wore a huge gray beard, and having hired a clerk to do the work, he spent most of the day standing in front of the letter-case arguing about free silver. He chewed tobacco while he argued. One of the boys said, ‘He works his quid around until he gets a mouthful of juice and then he starts working on his face in getting ready to spit. You might expect him to clear the door and the side-walk, but by thunder!—If he keeps the half of it out of his beard he’s doing pretty well.’ Well, ‘Old Brother Alton’ could spit better than that, but his chewing was pretty juicy.”

Young Allen Godbey said little but he was shrewdly observing, comparing and evaluating all that came to his attention. Those who knew him intimately were astounded at his maturity of character and thought.

CHAPTER 2

A PIONEER PREACHER'S SON

In 1873 Rev. William C. Godbey, Allen's father, was moved to Independence, then a town of 5,000, the county seat of Jackson County, nine miles from Kansas City. The trip was made by carriage and the family took up their residence in the parsonage, only two blocks from the court house square.

Allen saw an entirely different world from that which he had previously experienced. His natural-history impulses had a wide, new field. The many open lots were a naturalist's paradise. There were plenty of interesting geological specimens available at Independence. There were rocks in the church yard which were filled with fossil sea animals of the carboniferous period. These were mostly small molluscs with spiral shells. Allen had no tools for digging but he would bring in small pieces and hide them in desks, boxes, etc. One brother, in a tantrum, sometimes seized these precious specimens and threw them away.

After heavy rains the parsonage yard would become alive with small toads. There was no pond near so Allen could not imagine where they had come from. However, later, he concluded that they had been sucked up by a passing whirl-wind and deposited in the yard. No other member of the family was interested in such problems.

Little escaped young Allen's inquisitive eye. Some old glass windowpanes which were found under the house

were noticed to shimmer with rainbow colors. Allen concluded, from the color, that the glass contained manganese. He saw many new flowers which he had never before observed.

Allen's father was presiding elder for the Kansas City District which extended from Kansas City along the Missouri-Kansas line to Vernon County. This was before there were any railroads in that area. This was also before the barbed-wire fence and a large part of the region was still cattle range. Country girls walked to the afternoon Sunday-school barefoot, pulling on their stockings and shoes in a brush patch near the church, later pulling them off again to walk home. Rowdy attacks on the preacher and the meetings were occasional.

Young Allen learned that there was a great deal to eat growing wild in the fields. *Snow on the Mountain* was a pest of the plains and wild asters were a pest of the hay fields. Prairie chickens were not only common, they were abundant, especially in the corn fields, where they hid in the shocks. Hemp and castor-beans, long since abandoned, were then grown over a wide area.

The man who did not "chaw and spit" at this time was a rare exception.¹ Chewers were everywhere but smokers were rare. The ladies of the Independence church decided to clean up the church, do some painting and place carpets in the aisles. They had the following note read from the pulpit: "The ladies of the church have gone to much expense and trouble in fixing up the church. It is, therefore, hoped that all gentlemen will use their hats

¹"I have seen presiding elders spit and deposit their quids behind the pulpit-desk while the communion hymn was being sung. Some of them were fine persons but they belonged to their own age."—H. M. Johnson

for spittoons and not deposit their amber promiscuously about the premises."

Allen had a long intimacy with his cousin, Percy Huston. They were called "intellectual twins," but they had few interests in common. Percy was sent to Kemper Military School at Boonville, Missouri, which has been in operation for over 100 years. Kemper was then run by a well educated old Presbyterian. He required all students to take a course in Bible, with the explanation: "I am not trying to make you Christians, but I do not want you to be fools. When you get out of here I want you to know when a man is making a fool of himself." On this basis the education of the average modern college student is sadly deficient. Their ignorance of the Bible, for the most part, is abysmal.

There was a Rev. John C. Shackleford, originally a Presbyterian, and a graduate of Princeton Theological Seminary. This man could not swallow some of the Calvinism of the time so he joined the Southern Methodist Church. Though he left his own church because he believed himself a heretic, he was continually on the watch for heresy in his adopted church. He and a few others signed a petition to Bishop Marvin charging Allen's father with heretical preaching. That same night at the District Conference in Independence, Missouri, the Bishop preached in support of the very things with which William Godbey was charged. The petitioners, therefore, immediately dropped their charges and Shackleford said, "There is no reason to try Brother Godbey now; we will have to try the Bishop first."

Tragedy struck the Godbey family during their first year at Independence. Allen's little brother, Gervase, was very restless and had been crying a great deal. His

father came in and gave him a dose of *Godfrey's Cordial*, a popular patent medicine of the day, and an opiate. This seemed to quiet the baby so he was given another dose. The father then observed that the baby became listless and pale. He immediately called a physician who lived next door. The doctor asked at once what had been given to the baby. The father showed him a bottle of *Godfrey's Cordial*. The doctor promptly threw the bottle out of the window and told the father that he had poisoned his child. The little fellow died during the night. Allen was deeply affected for he loved the baby dearly and devotedly and cried all night long. At the funeral the next day Allen fell asleep and was severely scolded.

Mr. Dodds, a local citizen, who was ostracized as an "infidel," came over and urged that the baby be buried in his lot. This offer was accepted and the preacher's baby was buried in a so-called "infidel's" lot. This man was, to be sure, not an infidel at all, but one who had an inquiring mind. Young Allen's life was clouded for a long time by this tragedy.

Mrs. Craven Jackson, wife of the physician who lived next door, lent Allen the one-volume, abridged edition of Agnes Strickland's *Queens of England* which the young reader enjoyed very much.

The Independence *Sentinel* carried a story in 1874 or 1875, of Lincoln's dream which he experienced three times. Lincoln told a cabinet meeting that he had a dream the night before which he had twice previously dreamed. Each time it had heralded some disaster for Union arms. The dream was as follows: Lincoln saw himself on a raft of logs floating down a swift stream in the darkness. The raft was going to pieces and he was drifting, drifting in the darkness, he knew not where. *That night Lincoln*

was shot! The psychology was simple enough. It was a reflection of what Lincoln was thinking all the time. The loosely tied Union which was floating in the darkness sprang out of his subconscious mind. Allen clipped and kept this article.

One day while Allen's father was lying down a young preacher friend ran up to the front gate and through the yard in a dead sprint as if in mortal terror. He was extremely excited and exclaimed, "Brother Godbey, she has confessed! She has confessed! And I thought she was an angel!" The young minister had fallen in love with a young lady of prominent family. She was beautiful, sedate and altogether charming. The couple were married by the Bishop at Conference and the general expression was that the bride, known for her magnificent poise, looked like an angel. Seven months after the marriage, a baby arrived and the doctor was much concerned over the prospect of a premature delivery. However, the baby was fully developed and the delivery entirely normal. The young preacher was so appalled that he refused to believe that the child was not his. His beautiful wife could not have committed such a sin. There must be some mistake. The young wife, after a few weeks, tearfully confessed the facts, gave back the ring and said that she would leave. She knew that such a shadow would ruin him in the ministry, but with her away this would not be held against him. He could marry again and continue in his sacred calling. The young preacher broke down completely saying that he loved her devotedly and could not allow her to leave. He left the ministry and moved to California with his wife and her baby.

Allen's uncle, Rev. Gervis Smith,² came to the Godbey home in Independence bringing a copy of Eggleston's *Circuit Rider*.³ It stirred Allen profoundly because his uncle had reported some of the attacks on him. There is a closely related eye-witness account of these early incidents by Dr. Lovick Pierce of South Carolina. Certain Southern Methodist leaders urged him, in his old age, to write his own recollections of early frontier Methodism. These articles appeared in Southern Methodist *Advocates* in the 1870's.⁴ Dr. Pierce emphasized the fact that the attacks upon pioneer Methodism were not for polemical or doctrinal reasons, but because the Methodists insisted on having order in worship. Allen Godbey wrote:

"The cowardly Anglican liturgy-reading clergy had let their occasional meetings be overwhelmed by noisy anarchy. Boorish aristocrats and secular officials answered all pulpit reproofs with organized violence. Methodists answered with counter-organization. This stirred more timid religious groups to follow their example. You recognize that American Methodism had to fight in order to live and we are not past that necessity. I myself worked for some years on a circuit where repeated at-

²Uncle Gervis had the habit of dosing himself with red-pepper in the winter, thinking that this enabled him to stay warmer on long rides over his circuit. Gervis was also very fond of buttermilk. His hostess, on one occasion, told him that she was leaving a pitcher of buttermilk which he could drink when he came in from a night service. Gervis Smith drank the entire contents before he found that it was a pitcher of yeast.

³Later at Duke University, Dr. Godbey always told his classes that Eggleston's book gave the best picture of frontier conditions and frontier Methodism's battle for its own life that had ever been written.

⁴His experiences were similar to those of Judge A. B. Longstreet, in *Georgia Scenes*.

tempts were made to kill me. Perhaps you have similar convictions that we are forced to fight back sometimes."

In another letter Allen Godbey wrote as follows:

"If you have read Edward Eggleston's *Circuit Rider* and Dr. Lovick Pierce's portrayal of South Carolina (1800-1810), you know that persecuted Methodism had to fight back with fist, club, posse, revolver and gun in order to survive. You should know that McKendree sometimes did not venture into some wild country without being well armed. You should know that W. G. Brownlow answered rowdy aristocrats who had planned to beat him to death by going into the pulpit, laying a revolver on each side of the Bible, then opening it and laying a bowie knife across the open pages. He lived to be first post-war governor of Tennessee."

Godbey wrote further:

"You should tell Bishop —— to read of Paul Denton of Texas who could give frontiersmen a barbecue, pray them into thankful penitence, burst into a beautiful apostrophe upon the blessedness of water, begin a great revival, suddenly call for volunteers against murderous Indian raiders and lead his troops with Purple Heart valor until shot in the back by a white renegade."

Allen's father obtained a copy of *Chamber's Miscellany*, a Scotch publication, which contained a vast collection of first hand reports of explorations and discoveries. Allen got his first idea of the marvelous power of the blind in an article entitled, *Anecdotes of the Blind*.

Allen read of a blind Scottish engineer, Dr. Mitchell, who was engaged in constructing a road through a swamp. The great engineer walked all over the swamp in his blindness and guided a lost man across the swamp.

A blind friend of Allen's lived at Westport, then six miles from Kansas City. This man knew people by their hands. He said, "Brother Godbey, people say that I am afflicted but I cannot imagine what it is." He went where and when he pleased but he could not explain how he did it. But he knew where he was all the time.

There was a destructive grasshopper plague in 1875. It started in northeast Kansas and spread toward the Missouri line. It was like the event described in the Book of Joel. The *Kansas City Journal* treated the whole thing with contempt and called the scare mere "tommyrot." This was the subject of general conversation when a man came in from the country and said that the grasshoppers had not damaged his place. A neighbor came up and said, "Oh yes they have. I just came by there and your farm is stripped." The grasshopper horde had cleaned him out in a few minutes. Everything growing in the fields and gardens were completely destroyed. The hoppers were called "Kansas Red-Legs."

A poor farmer who had been cleaned out by the 'hoppers came to town for a bag of flour as his family was starving. The store-keeper would give him no credit. But while the store-keeper was in the rear the desperate farmer grabbed a bag of flour, threw it on his wagon and drove off. The enraged merchant swore out a warrant for the farmer's arrest. The sheriff went out and saw five little children crying for raw dough and eating it before the dough could be cooked. He refused to serve the warrant.

Trees were cut down so that starving cattle could browse on the leaves. Fifteen barrels of grasshoppers were gathered up on the court-house lawn at Independence. Governor Charles H. Hardin⁵ called for fasting and prayer on June 3, 1875. For once the churches were crowded and many attended who had not been in church for many years. The service at the Independence Methodist Church lasted from 9 till noon. And when it was over someone said that it was snowing outside. However, it was not snow but flying grasshoppers. The 'hoppers had changed from nymphs without wings to mature grasshoppers with fully developed wings. Grasshoppers cannot fly against the wind but they can fly off quickly with the wind. The wind changed and the 'hoppers were scattered so that there were comparatively few to the square mile and damage ceased. Late corn and gardens were planted at once. The rains came at just the right time and, though frost was early, Missouri raised a big corn crop. The soft ears caught by the frost were fed to the hogs.

Certain railroads pleaded for food to be sent to the famine sufferers in the grasshopper areas in northeast Kansas. Later the railroads were found to have charged excessive rates on this charity food and were forced to make refunds.

In Mead County, Kansas, southwest winds from Texas, which are terribly hot, dry and dusty, often would burn corn to a crisp in two hours. An Irishman said, "What is this about cheap government lands in Kansas?" The answer was, "The government is willing to bet 160 acres

⁵Founder of Hardin College, a Baptist girl's school at Mexico, Missouri.

of land against \$200 that you can't live there for five years."

A family came through Carthage, Jasper County, Missouri, in an ox cart pulled by a hungry bull and a starved steer. They stopped to make some purchases and it was learned that the man moved from southern Indiana to Mead County, Kansas, and that he was burned out by the hot winds. He wanted to leave but he could not get away. He finally traded some land for the outfit in which his family was travelling. He was asked, "What did you do with the rest of your land?" The answer was, "The damned fool could not read so I slipped in another 100 acres over on him."

It was a common practice with the early settlers on the prairies to twist hay for fuel and they also burned corn, stalk, cob and all.

Allen obtained experience in the itinerancy with his father in a wagon when they were moved to Pleasant Hill, Missouri, on the edge of Cass County. The family moved there in the fall of 1876 when Allen was 12 years old. While there the new two-horse spring wagon was displayed at the county fair and William Godbey immediately bought one of the new wagons with three seats. Allen drove in the spring-wagon all over the country when it was mostly a cattle range. Fences then were made of Osage Orange which was shipped in from Texas. The wind-mill pump had not yet been developed. When barbed wire came into use about 1876 land which previously was not wanted became very valuable.

None of the Godbey boys had ever been in a barber shop as Mrs. Godbey did all the hair cutting. She ripped one of her husband's old suits apart in order to obtain a pattern. Mrs. Godbey then made his suits and charged

her husband the regular store price, which was deposited in her "missionary box" on the wall, in the front hall. If Mrs. Godbey sold some spare milk or butter the money went into that box. A guest-friend cordially welcomed and entertained for the night sometimes slipped something into the box. Before Allen was 13 years of age⁶ his mother sent him from Pleasant Hill to Independence where Bishop Marvin was holding his last Annual Conference. Allen's task was to carry this missionary-box with a letter from his mother explaining how she got the money. Bishop Marvin read the letter to the Conference at the close of his missionary sermon.

Two months later Bishop Marvin was dead and the Godbeyes had moved to Jefferson City, Missouri, where William Godbey was appointed Chaplain of the State Penitentiary as an appendix to his pastorate in Jefferson City. Immediately two personal results of home discipline appeared. A devout Episcopalian lady was conducting Sunday-school in the women's division of the prison. She could get no help from anybody. Being told that Allen Godbey's "book knowledge" was greater than that of most classical college graduates,⁷ she asked him to teach the negro women who were generally illiterate. He was to attempt to teach them the Ten Commandments, the Beatitudes, short psalms and some New Testament passages. All convicts were just so many "unfortunates" who must be helped.

During the first winter at Jefferson City there was a heavy rain which soon froze as it fell till the whole coun-

⁶Allen had read the entire Old Testament through in Greek (Septuagint) before he was 13.

⁷Before he was of college age Allen had read more Latin than any college or university in America offered in its curriculum.

try for miles around was covered with about three inches of ice. The temperature went down to 22 degrees below zero, the coldest the Godbeys had ever seen, and it stayed down so that the Missouri River was frozen over for many miles. The ice was 12 to 18 inches thick and farmers north of the river drove huge loads of cord-wood across to Jefferson City over the ice. During the final break up of the ice, large floes moved down the river and piled up into Arctic-size hummocks on sandbars and bends in the river.

Allen first began to collect Indian relics on their 3½-acre place which was located on the Missouri River. There were a number of old Indian burial mounds on the place. There was an attempt to dig into these graves with negative results. Allen was only a child and he offered no advice but he saw that they were merely digging over the graves with their exploratory trenches, for the mounds were thrown up over the graves. Allen saw "spicewood" for the first time. This was used extensively by both Indians and early white settlers for a kind of drink.

There was a wagon factory at the prison and William Godbey had a little wagon made there which held about five bushels. The boys pushed this over the streets and sold apples, currants, rhubarb, etc., which grew on the place. One Wednesday evening they got home from selling fruit very late. Their parents were just leaving for prayer-meeting. Allen lay down on a quilt on the porch and asked the negro cook, Lizzie, to bring him a pan of cold water to bathe his head. He became delirious and when he awoke he was in the guest room and thought it was the next morning. He had been unconscious for three weeks with brain-fever following a sun stroke.

While at Jefferson City, Dr. Samuel S. Laws, president of the State University, visited in the Godbey home several times. He held four separate graduate degrees, including degrees in theology, medicine and law. He was one of those scholarly men who could not sell his own wares. There were only about 400 students attending the University of Missouri at that time.

Some of Allen's heaviest reading was done at Jefferson City by lamplight in a corner of the room while his brothers were sound asleep. In this way he read Ovid and other Latin texts. Dr. Conkright, for whom Allen was named, brought him at that time a copy of *Innocents Abroad*. This was the first time he had ever heard of the author. Later, however, Allen won several prizes at Morrisville College for recitations from Mark Twain.

While at Jefferson City, Allen saw, near the river, the largest snake outside of a circus that he had ever seen. It appeared to be 12 or 15 feet long, black with grayish bands and orange spots. Both the American Museum of Natural History and the Chicago Natural History Museum agree that this snake was either the Bull Snake or the Pilot Black Snake, both of which have been recorded as reaching a length in excess of seven feet. Of course there is always the possibility that this was a specimen which escaped from a circus or carnival.

The system then in practice at the State Prison for convict employment was for manufacturers to build and equip a shop within the penitentiary enclosure and pay for labor on a piece-work basis. Anyone who had completed his work in less than assigned time might work on and earn a little extra money.

After two years at Jefferson City the Godbeyes moved to Morrisville, Polk County, Missouri, in 1879. There

William Godbey became President of the small college known as Morrisville Collegiate Institute. Allen's mother took charge of the high-school work and such grade pupils as were admitted. William Godbey made a mistake by teaching. Allen said, "None of the children cared to make my father their intimate confidant. His bullying tactics alienated them all." If the pupils were slow, diffident or dull he would provoke them into fighting back. One of his students said, "Eat a dose of dynamite and dare Professor Godbey to spank you." Allen Godbey later said of this period, "Some of father's sermons were stilted verbiages which I thought were mostly bunk, though some of his congregations seemed to be impressed. His weakest point was that he tried to impress the public on occasion with a wild Irish plunge. (He was a fighting Kelly.) He would pour out a volley of storm-thunder which never impressed me."

Morrisville stood in a colony of East Tennessee mountaineers who were descendants of those who helped win the battle of King's Mountain and Cowpens. Their fathers helped found the new State of Franklin, whose official currency was skins. The majority of those in this area were prosperous small farmers, but the "submerged tenth" were considerable. They lived in one-room, windowless, log and mud cabins with stick chimneys, spinning wheels and home-spun dyed with walnut hulls. They were absolutely bookless. There was no scorn for "po white trash" in the Godbey make-up. These were simply unfortunate neighbors whom someone must help without hurting their feelings.

Morrisville Collegiate Institute started as Springfield District High School in 1871. The Methodists had planned to have a good high school in every presiding

elder's district. This was before the time of public education. In about 1875 the name of Morrisville Collegiate Institute was assumed when William C. Montgomery, formerly a presiding elder, became head of the school. He advanced the Institute considerably. William Godbey succeeded Montgomery, added to the curriculum and had its charter changed to Morrisville College in 1882. The following advertisement appeared in the *South-western Methodist* in 1885:

MORRISVILLE MALE AND FEMALE COLLEGE

On the summit of the Ozark; no death in twelve years; no saloons. Moral conditions unequalled. 148 pupils, four-fifths non-resident; 5 teachers; 3 grades: Preparatory, High School and Collegiate; good Music Department. Board and tuition 10 months \$128 to \$148. Thorough work. Extended course. Thirteenth annual session begins September 7, 1885. For catalogue address:

Rev. W. C. Godbey, D.D., Pres.
Morrisville, Polk Co., Mo.

Morrisville is about 1400 feet in elevation and one could see into five counties from the cupola of the old college building. The first great blank that Dr. W. C. Godbey found was that there was no library. Teaching had been done on a purely text-book basis. President Godbey, therefore, placed many of his own books in the College as a start for a library and he immediately started a campaign for 1500 volumes.⁸

⁸These books were all destroyed when the main building of the College was struck by lightning and burned in 1926.

Allen entered Morrisville College in 1880 at the age of 15 and he knew more about the subjects which were taught than all the faculty combined. He was forced to stay out of school in the fall of 1881 to build fences around the three-acre home place and help dig a well. Digging post-holes was a tremendous job. This had to be done with pick-axe, crowbar, and shovel because of a glacial deposit which was as hard as macadam. This deposit began within six inches from the top of the soil and covered that entire section of the country. It took as long to dig one post hole there as twenty elsewhere. Allen worked during the summers for \$1.25 a day as a field hand.

Until the Godbeyes moved to Morrisville, Allen had no school associates and no visiting boy friends, for the family lived for the most part, in out-of-the-way places in the country, with no near neighbors. Allen had never seen a baseball game. Instead of joining in these games he went on field trips with a rock hammer and a plant case. He was investigating paleozoid and sub-carboniferous rocks in a local graveyard while others were playing juvenile games.

A. B. (Bud) Appleby, who was about four years older than Allen, took him into the woods to practice his senior oration on him. This friendship lasted through the years. George B. Winton, a classmate, also became a very close friend. More will be said later about these two great men.

Allen won a declamation prize by reciting Irwin Russell's, *Christmas Night in the Quarters*.⁹

Once Allen was on a field trip near Morrisville when

⁹The writer has heard Dr. Godbey recite this poem when over 80 years of age without missing a line.

he came into an open space in the woods a mile or two from the village. He could plainly hear the voices of those who were playing baseball in Morrisville and, moreover, he could clearly hear what they said. The sound of the player's feet as they ran for the bases he could hear distinctly. Allen noticed that the sound was clear when clouds overhead were in a certain position and the sound disappeared when the clouds drifted away. He concluded that the sounds coming from the game several miles away were echoes reflected from the clouds.

Allen Godbey took his M.A. degree from Morrisville in 1883 when 19 years of age. At this time Allen had the reputation among all who knew him as a "Walking Encyclopædia." He could read at high speed with marvelous concentration and retention. He could read a poem for ten or fifteen minutes *once* and recite the whole without missing a line.

Allen Godbey was a tireless observer and he was a scientist by instinct. He could have become an eminent man of science and his scientific files in dozens of fields, later in life, testified to his wide reading and continued interests.

CHAPTER 3

THE APPRENTICESHIP OF A GENIUS

When Allen Godbey received the M.A. degree from Morrisville College in 1883, he became a member of the faculty, as professor of mathematics and natural science.

In 1886 Allen Godbey was planning to attend Johns Hopkins University as a candidate for the Ph.D. degree in the sciences, with special work in geology and anthropology. However, a domestic crisis demanded that he seek employment at once.* Therefore, young Professor Godbey left the academic halls of Morrisville College and waded into the bustling life of St. Louis¹ to assist his uncle, Rev. John E. Godbey, in publishing *The Southwestern Methodist*. Some who did not like the way the *Advocate* was being run there, put up the money to see that the *Southwestern Methodist* made the *Advocate* behave.

Rev. John E. Godbey made a courtesy call on the Catholic priest who was head of a Catholic school in St. Louis. The priest said to him, "You Protestants know how to reach the conscience of your wealthy men in a way we have never learned to do." Mr. Godbey replied,

*Dr. Godbey's father left the pulpit in disgrace and abandoned his family. Rev. William Godbey moved to Chicago and lived with his common law wife under an assumed name. This scandal was a terrible blow but Allen immediately adjusted his life to meet this grave emergency.

¹While in St. Louis Allen was a member of the Centenary Church. He saw his first and only opera while there. It was "The Mikado" which was presented at "Uhrig's Cave."

"Protestant education and morals are better than those of the Catholics." The priest answered, "No intelligent man can dispute that statement. I admit it and you can make what you please of it. I will go further: I will admit that Luther laid hold of the best blood and brains of Europe. Protestantism has kept them and will continue to keep them. But we have these other people left on our hands and we think that our method of dealing with this problem is better than yours. Look at Mexico. Try and turn them into your Anglo-Saxon equals and tell us how you did it." Mr. Godbey answered, "My reply is that your methods have made Mexico what it is!"

While in St. Louis, Allen Godbey compiled and published his first three books: *Light in Darkness* (1888); *Stanley in Africa* (1889); *Great Disasters* (1890). *Light in Darkness* is an account of heroic missionary adventures. *Stanley in Africa*, of course, deals with the adventures of Stanley in his search for the great Livingston, who was believed to be lost, or even dead, in the wilds of Africa. *Great Disasters* tells of the great climactic disasters of the world. The publishers had asked Allen to write a book on the Louisville cyclone but he suggested that great world tragedies might better be the subject.

Allen Godbey always considered his St. Louis experiences to be very valuable. They gave him an insight into the editing and printing of publications, and a knowledge of the copyright law which served him well in later years.

After four years with his uncle in St. Louis, Allen left for a brief interlude in Texas. He joined his brother, Victor, who was preaching on a circuit in the vicinity of Village Mills, Texas. This was a logging and saw mill

community. Allen arrived in Village Mills in August, 1890, and got a job teaching in the village school.

An accident happened at Village Mills which almost cost Allen Godbey his life. It resulted in a serious injury to his right foot. As he was going out to collect some pond water for his biology class a freight train pulled up and blocked the crossing. As it seemed to be there for an indefinite period, Allen began to climb over the couplings between the cars. But just as he got half way across, the train gave a terrific jerk. Allen was thrown entirely off his balance but he hung on to the brake wheel for dear life, dragging one foot. A mill-hand saw the teacher's predicament and ran up the track waving and shouting at the engineer to stop. When Allen was removed from between the cars he was uninjured except for his right foot which was badly hurt. He was rushed to a doctor who advised an immediate amputation to prevent gangrene and blood poisoning. Fortunately, Allen would not consent. In time the foot completely healed.²

Allen Godbey left Village Mills, Texas, in April, 1891, and went to Kansas City as manager of a bookstore and printing office. He was licensed to preach the next month, May, 1891, as a local preacher. His ordination as a Deacon did not come until after four years of trial, or probation.

Emma Lisbeth Moreland, a descendant of Scotch Covenanters, who was born in Iowa and reared in Kansas, came to work in the printing office in Kansas City. She and Allen fell in love and were married on June 16,

²His recovery was so complete that few younger men could keep up with Dr. Godbey as he walked hundreds of miles over his circuits in later life.

1892, while Allen was assistant pastor to Dr. John J. Tigert,³ in Kansas City.

Emma Moreland's father was a prosperous farmer of Shawnee County, Kansas. He decided to sell out and move to town and invest his savings in a new hotel. But he did not carefully investigate the hotel title and Mr. Moreland found that he had bought a second mortgage. The holder of the first mortgage took over the property and Mr. Moreland lost all of his savings. He and his son took up carpentry.

Allen was working mostly with poor laboring people and he obtained experiences there which were invaluable. He preached on "The Rich Young Ruler" at the beginning of a series of services, and had asked two other ministers to preach for him on Monday and Tuesday nights. Neither minister knew what the other was to preach about. Allen Godbey and his congregation were astounded, and also amused, when both of the other ministers preached on the subject, "The Rich Young Ruler."

In October, 1894, Allen Godbey and his wife left Kansas City for St. Charles, near St. Louis. He had been appointed Professor of Latin and English Literature in St. Charles College.⁴ His father had attended this school for two years before the Civil War and was a student there when war was declared. By present standards it would not have been considered a good high

³Dr. Godbey wrote later, "Tigert was a terribly cold-hearted and selfish man, who said on one occasion, 'A good size General Conference could be assembled in Hell, and I know at least two Bishops who will be there to preside!'" Tigert was later made a bishop but died before holding his first Conference.

⁴St. Charles was founded in 1834, the first Methodist college west of the Mississippi River. Thus this Protestant college was named after a Roman Catholic saint, Charles I of England, who was a devout Catholic.

printed on brown butcher's paper. A footnote said that anyone who smiled would be fined 1c, and anyone caught "spooning" would be fined 5c. As the whole thing seemed undignified and of questionable taste, the St. Charles faculty refused to attend. To make a mountain out of a mole-hill a local Catholic priest sent in a protest to the paper about fining "spooners" only 5c, for such a display in public. Someone wrote in asking just what was meant by "spooning," and a raging debate followed. This tempest in a teapot shook St. Charles College to its foundation and when a grasping, ignorant preacher seized the Presidency of the College, the faculty walked out and the College soon folded up. A druggist friend of Professor Godbey's said to him, "As you expected, spooning did it!"

In May, 1895, Allen Godbey left St. Charles for Little Rock, Arkansas, where he assisted his uncle, John E. Godbey, for three months in publishing the *Arkansas Methodist*. Rev. John E. Godbey had refused an appointment to Trinity Church, Baltimore, because his daughter had developed tuberculosis. He sold his share of the *Arkansas Methodist* to his partner, George Thornburgh, and became a Professor at Hendrix College, Conway, Arkansas.⁵

Allen's wife, Emma Lisbeth, returned to her people in Kansas City while her husband was in Arkansas. Beulah, their only child, was born in 1895, while Mrs. Godbey was visiting her parents.

Allen was ordained Deacon by Bishop Wallace W. Duncan, in September, 1895, at the Southwest Missouri

⁵John E. Godbey retired to Kirkwood, Mo., a suburb of St. Louis, in 1911. In 1921 he came out of retirement to assist Allen with a revival meeting at Carrsville, Kentucky.

Conference, in session at Nevada, Mo. He was immediately appointed to the Russellville, Mo., circuit. Russellville, at that time, was a village of about 150 people. It is located about 10 miles west of Jefferson City. In 1897, while still on the Russellville circuit, Allen Godbey was ordained Elder by Bishop John C. Granberry, at Webb City, Mo.

Bagnell was on the Russellville circuit. It was a small settlement in Miller County, on the Osage River.⁶ A spur of the Missouri Pacific Railroad was extended to Bagnell to pick up cross-ties, many of which were floated down the river to Bagnell. Eighteen illegitimate births were reported that Fall from this little community. Allen started a church there in an empty store with boxes for seats. He fished during the day when the men were getting out cross-ties and the women were busy with housework. Revivals were held each night. Before Allen left the circuit one of his admirers donated a lot and a church was built there in 1898.⁷

Elston, where Allen Godbey held his services in a Presbyterian Church, was also a preaching point on the Russellville circuit. Later an elderly country doctor, who knew Allen Godbey when he preached there, went to Jefferson City and called Dr. Godbey out of Conference to ask him if he really believed in prayer.⁸ He preached also at Spring Garden, eight miles southwest of Russellville, but Mt. Carmel was the strongest church on the

⁶The Osage River (French corruption of an Indian name) was called, and still is in Kansas, the *Marias des Cygnes* (swamp of the swans).

⁷The great Bagnell Dam is located there now. This huge structure forms the vast "Lake of the Ozarks" which has a shore line of 1300 miles.

⁸Other questions were also asked which were answered in an invaluable letter dated January 3, 1941, addressed to Dr. H. T. Leach, Elston, Mo. (See p. 150).

Russellville circuit. After a long, exhausting walk to Mt. Carmel on a very cold day Allen Godbey sat around the stove with only about a dozen people in the church. He was told that this talk was the best sermon that he had ever preached there. Though exhausted physically he was mentally at his best.⁹

Allen Godbey preached in a Baptist church on the Russellville circuit in which there were a number of "Campbellites." A lady of this group said to him, "I always like to hear a Methodist preacher because they do not preach doctrinal sermons." What she meant was "polemical" sermons.

There was a rural Catholic church on the Russellville circuit which died out completely. Dr. Godbey said later, "It was the only instance of a rural Catholic church dying out which I know of." The people went to Protestant churches.

A typical expression among the farmers of the Russellville area was, "I hear the bread wagon rolling," when they heard thunder.

Allen Godbey remained on the Russellville circuit for three years. He was on starvation wages and in rags. He travelled on foot, as he always did in later life, all over his circuit.¹⁰ This circuit wanted a new preacher every three months, or at most every six months. No one could build up churches under such circumstances. But Allen stuck it out there for three years and succeeded in doubling the strength of the circuit. The Methodists were not the only denomination who wanted a frequent

⁹In discussing his mental processes Dr. Godbey said that he could look up something without attempting to arrange it in connected order and go to sleep. The next morning it would all appear in logical order in his mind. He said, "That part of me did not go to sleep."

¹⁰He disliked horse-back riding and never owned a horse.

change for when Godbey left Russellville after three years he was the senior member of the clergy in that area.

In 1898, Allen Godbey was appointed to the Corder and Blackburn Churches and he moved his family to Corder, Lafayette County, Missouri. Blackburn is about eight miles east of Corder on the edge of Saline County. This was a prosperous farming section. Corder also had a seam of high-grade coal but the coal layer was only two or three feet in thickness. It had a very low ash content and was the best coal to be found in Missouri.

There was a strike in the coal mines while Godbey was at Corder. Three or four bosses wanted a rake-off but there was no increase for the common labor. A survey showed that the miners received a higher average wage than the three ministers of the town or the high-school principal, but the miners did not know how to spend well or save wisely. One of Allen's intelligent friends was an English miner who wrote home to his miner friends urging them to migrate to America. He told them that while they could not afford meat in England, miners in the United States ate meat three times a week. Allen said, "Don't you get more meat than that?" "Yes," was the reply, "but they would not believe me if I said so."

As an indication of the limited vocabulary of the times, Dr. Godbey told this: A daughter was soundly converted and she went after her old father. He finally shuffled down to the front at the meeting and wallowed in the straw and was heard to say, "Oh Lord, have mercy on this poor old son-of-a-bitch!" This was not unusual among the frontier folk. Another man said in a prayer, after a rattlesnake had bitten one member of a family, "Oh Lord, may rattlesnakes be sent to bite all the family if it will bring them to repentance!"

After a year at Corder, Godbey again became a teacher, when he was appointed principal of the Academic Department of Central College, at Fayette, Missouri. The following advertisement appeared in an 1885 issue of the *Southwestern Methodist*:

CENTRAL COLLEGE
Fayette, Mo.

Founded 1857. Endowment \$110,000. Cost of building and apparatus \$80,000. 180 students in attendance from ten different states, under eight experienced professors. An excellent Preparatory Department fits students for business or for college. No student allowed to remain who is doing no good. The best mental and moral discipline. Expenses reasonable. For catalogue address,
E. R. Hendrix, D.D., President.

Professor Godbey was none too happy with the set-up at Central College. There was a financial scandal in the college and a reactionary attitude toward Biblical instruction prevailed. Therefore, Allen Godbey left Central in 1902, at the age of 38, after one year at the institution. He accepted a fellowship in Semitics at the University of Chicago.

President William Rainey Harper, of the new University of Chicago, retained his professorship in Semitics and he invited Allen H. Godbey to Chicago. Harper was a Reformed Presbyterian, who graduated from Muskingum College, Muskingum, Ohio, a Presbyterian school. He made a precocious Ph.D. in Sanskrit at Yale at the age of 18. At 19 he took charge of a school near Mem-

phis, Tennessee.¹¹ Harper was appalled at the type of preaching which he heard. Therefore, he abandoned Sanskrit and quickly learned Hebrew and devoted his superb talents to Hebrew, Semitics and Biblical studies. He taught boys Hebrew at a little Baptist College at Morgan Park, Illinois. This was one of the first Gentile schools in America to teach Hebrew. Previously anyone wishing a knowledge of Hebrew had to go to a Rabbi or to a Jewish Seminary. Harper was invited to Yale as Professor of Hebrew and Old Testament. Then Rockefeller chose him as the first President of the University of Chicago. Harper never lost his keen sympathy for the stricken South in all of the later vicissitudes of his life.

President Harper invited Allen H. Godbey to the University of Chicago because he discovered that in twenty years of teaching, editing, publishing and pastoral work, he had acquired a knowledge of social-institutional life of backward peoples that no Semitic scholar had ever done before. Most of them were bogged down in philology. Harper especially desired Godbey's activity in the cuneiform field.

Professor Ira M. Price and J. M. P. Smith, of the Chicago faculty, were amazed at the breadth of Allen's reading. He had read more than 800 selected books before going to the University of Chicago, of which 200 were on African travel alone.

Allen Godbey studied Assyriology under Robert Francis Harper, brother of the President of the University. Robert F. Harper¹² was impatient of all interruptions of

¹¹Masonic College, Macon, Tennessee.

¹²Godbey said, "Robert Francis Harper chanted off grammatical forms and etymology, but he did not want to discuss the human side of cuneiform."

his philological method and he paid no attention to historical material. At the end of three months in Assyriology, Godbey came into the class with some books and asked if they were going to be taken up in class. Professor Harper looked at the documents and promptly said "No!" and admitted that he could not read them himself. To the Professor's astonishment he found that this student had read all of these Assyrian documents. Harper had spent his life in this field and Godbey had been in the class only three months. Professor Harper said that Allen Godbey ought to be teaching the class and gave him double credit for the course.

During his first year at Chicago, Godbey prepared the plates for the first American edition of *The Code of Hammurabi*.¹³ While he was a student at Morrisville College he had taken a course at night in drawing from an instructor who was not a member of the regular faculty. This prepared the way for Allen Godbey's excellent reproduction of the cuneiform figures in *The Code of Hammurabi*. They had the idea around the University of Chicago that Godbey could do almost anything, so R. F. Harper asked if he could reproduce the Code on drawing paper. Godbey said at once that he believed that it could be done and proceeded to make the drawings which have become classics in cuneiform reproduction. The figures were accurately made with the aid of a magnifying glass and a pantograph which Allen had used at Morrisville. Godbey's name was mentioned only in the preface of the book. In answer to an inquiry that Harper seemed to have taken all the credit for the work, Godbey replied:

¹³Chicago, 1904.

"Your postal about Harper getting all the credit for the *Code of Hammurabi* is in error. He had never seen another such piece of work in all his life. He never saw another like it in the next ten years. Scholars wondered *how?* If your copy has a photo of the paper *squeeze* which De Morgan took, you will have the material I had to work from. Only Father Sheil's edition gave the photo of the whole Code, that all scholars might peruse at will.

"Robert Francis Harper asked me if I could see a way to present it in consecutive pages for a manuscript. I said 'Yes.' In my 'teens I had done much work with a pantograph enlarging small pictures and designs, then finishing outlines in crayon, pencil or water-color. I told him I would take folio sheets, reproduce part of a column in two vertical sections, make outlines with a crow-quill pen, then black the whole with water-proof ink. The folios would be turned over to a photographer to reduce to octavo size. That reduces all rough edges to a practical zero, as you see. Some text copyists have not learned how I did it.

"Robert Francis Harper never produced a book with so many 'student aids' in all of his life. The whole 'cuneiform modern world' knows that. I saw that the Code should have a vocabulary (R. F. H. supervising) and an English digest of sign lists of the gods, cities, months, weights and measures occurring in the Code; also a sign list presenting Sargonid Assyrian signs with the old Code form. Dr. W. H. Ward, of the Nippur Expedition, came to the University of Chicago while I was at work and gave me the British official map of the Ward route to insert in the back of my book. I do not know if your copy has them. In the end of his preface Robert Francis

Harper says, 'A. H. Godbey made all plates under my direction.' But I did the whole thing!

"This is enough. You may have occasion to show this sometimes."

While at the University of Chicago a call came from a point 75 miles distant, for a Protestant minister to conduct the funeral of a 12-year-old boy of a Catholic family. This boy had not been baptized and the priest refused his ministrations. Allen Godbey, as always, gladly volunteered his services. His gracious response brought tears of gratitude from the stricken family.¹⁴

In 1904, while still at Chicago, Allen Godbey attended a "spiritualist" meeting in a hall where there were about 150 people present. He went merely as a matter of curiosity. The leader called himself a "psychometrist" and invited anyone to throw one's handkerchief on the carpet in front of the leader and he would tell them what was to take place in their lives. Allen Godbey threw his handkerchief out front while the psychometrist was at the other end of the room. As this worthy gentleman picked up Allen's handkerchief he immediately looked over the audience and identified Allen Godbey as the owner. He then said that he saw "wheels," but changed the "wheels" to a "typewriter." Allen Godbey was very busy during that period with a typewriter while writing his doctor's dissertation. The psychic gentleman furthermore told Allen that there would be a streetcar accident but that he would not be hurt. As Allen Godbey left the

¹⁴While engaged in pastoral work Dr. Godbey always carried an English version of the Catholic Bible in his pocket. When he found some Catholic family without a priest and in need of a minister he offered his services, reading passages from their own officially approved Bible. His benign presence was a great blessing on many such occasions.

meeting hall, when he had gone less than 50 yards, a man who stepped off a streetcar close to where Allen Godbey stood, was hit by a car which was approaching on another track. This man was bruised and shaken but apparently not seriously hurt. Allen and another man made a "chair" with their arms and carried him to his home several blocks away. The injured man's wife asked Allen to go to a nearby store for a small bottle of whiskey, as she felt that this would help him. Allen did not like this idea but, nevertheless, he got the whiskey and then left. He learned the next day that the man dropped dead immediately after taking a drink of the whiskey.

William Rainey Harper did more than anyone else to revive the study of Hebrew in America and to make it a popular course in college. Harper recognized Godbey as his foremost student¹⁵ and said that he was expecting more from him than any other student. W. R. Harper said, "Godbey did a great deal at Chicago that he was never given credit for."¹⁶

Allen H. Godbey's doctor's dissertation was entitled, *Notes on Some Officials of the Sargonid Period*.¹⁷ This learned treatise included only a small part of the encyclopedic information which Allen Godbey had accumulated in this and related fields of study.

William Rainey Harper made a strong impression on Dr. Godbey and his influence was lasting. In later years, Dr. Godbey would talk about Harper at length as if he had just come from one of his seminars. Harper developed cancer and died in 1906, but he conducted his

¹⁵Harper once said, "Godbey has more brains than any student I ever had."

¹⁶Dr. Godbey was asked what Harper meant by that assertion but he replied that he was not sure just what President Harper referred to.

¹⁷1905.

seminars until the last with his students gathered around his bed at seven o'clock in the morning. Allen Godbey participated in some of these last seminars and felt the touch of the dying teacher all of his life.

Allen H. Godbey returned to Morrisville College in 1905, where he was appointed professor of Latin and Greek. The University of Chicago had urged him to accept a permanent position on its faculty. President Harper wanted him to take over Old Testament and Comparative Religion but he was anxious to do something for his Alma Mater if possible.

In 1906, after Dr. Godbey had been President of Morrisville College for one year, the University of Chicago again urged him to return but he had agreed to remain at Morrisville as President for at least three years. Therefore, Dr. Godbey reluctantly turned down a faculty appointment which would have given him security, prestige and eminence in his chosen field of study. He knew that his task at Morrisville would be made difficult by petty criticism from malevolent and ignorant persons and a continual financial struggle for the bankrupt school. Dr. Godbey chose the thankless task ahead of him and remained at Morrisville. He immediately plunged into a campaign to remove the \$5000.00 debt from the College.

Four faculty members were employed at a salary of \$750.00 per year and they were told that they would have to wait until the end of the school year for their full salary.

Many colleges in those days were little better than high schools but Dr. Godbey was determined to place this school on a real college basis, even with the meager resources at his command. He, therefore, had a full four-year college curriculum printed in the catalogue but no

junior or senior classes materialized during his regime. The actual work was that of a junior college.

Provision was made for two years of Greek and three years of Latin at Morrisville when Dr. Godbey became President of the College. He reserved the third year Latin class for himself because of the opportunity which it gave, in the 6th Book of Virgil's *Aeneid*, to teach comparative religion.¹⁸ Dr. Godbey also taught second year Greek, Bible and some English literature. Those who were so fortunate as to study under this great man at this time tell of his wonderfully effective and inspiring teaching. He was a big, striking looking man who left things with his students which they never forgot.

Relative to Dr. Godbey's preaching during this period, Dr. H. M. Johnson, Professor of Psychology at Tulane University, New Orleans, wrote:

"Dr. Godbey never mentioned his scholarly interests in public. Nevertheless one had to think pretty fast to keep up with his preaching. He usually had a few 'knock-out' sentences that clinched his argument. Some of these I remember after more than 40 years. But the people were used to plenty of good, old-fashioned Methodist oratory and some of them were bewildered when they did not hear it. Also, the doctor was suspected of being a Higher Critic. Few of them knew what Higher Criticism was, but they had been taught to suspect it. Old Brother Shakleford used to erupt fire and brimstone whenever he used the phrase. Old Brother Dowdy could

¹⁸According to Godbey the 6th Book of Virgil is the source of certain dogmas of the Roman Church, including the belief in Purgatory. However, he considered this Book to contain the best of pagan religious thought.

spell 'higher,' but he thought 'criticism' meant 'finding fault with.' And here was a high-brow presuming to find fault with the Bible—that Grand Old Book which . . . !”

Joseph A. Jones, Mayor of Morrisville, and an old friend of Dr. Godbey's, wrote:

Morrisville, Missouri

October 24, 1945

“Allen H. Godbey is one of the most sincere men I ever knew. I knew him when he was a teacher and President of Morrisville College. When he took over the Presidency of the School I was impressed by his attitude of building good will for the School among the farmers, as day after day he would walk miles following the men plowing in the fields. And he got the good will and also the subscriptions of hundreds of dollars. He always wore a long black coat and one day he was passing my home when my son Dick, about four years old, saw him and ran into the house and said, ‘Mamma, look, there goes a Heaven Man!’ The little boy’s definition was one of the best that could be given of him. He was an inspiration to every boy and girl with whom he came in contact. One of his students, Fred Alsup, who is now at the head of the Alsup Brothers Clinic in Honolulu, and one of the world’s greatest surgeons, said to a friend, ‘All I am, or ever expect to be, I owe to Allen H. Godbey, for he helped me to get an education when everybody else had turned me down!’ When head of the College he helped me to get an education for my oldest son and daughter.”

The same Dr. Alsup wrote of his memories at Morrisville College:

Honolulu, Hawaii
December 16, 1945

"Dr. Godbey was the most exceptional instructor in his department that we have ever known. He was, at the time he was teaching at Morrisville, somewhat ahead of his time in, I judge, what you would call philosophical subjects. However, it has been established that he was not in error but was simply more advanced than the average man at that time. A number of us, and I am happy to say I was one of the many, enjoyed his deep and profound educative abilities and his advanced learning and attempted to go along with him in so far as our capabilities would permit.

"Dr. Godbey was a big, strong man and was, for the most part, 'preoccupied.' By that I mean that he apparently was thinking rather deeply. For example, I have known him on many occasions when coming up the sidewalk with his hands clasped behind him, from his home to school, to pass me or other students by, apparently not seeing us. At times he would suddenly remember that he had passed us and then turn around and come back and have a word or two before proceeding to his destination. But in spite of this 'preoccupied' attitude of his, he was invariably most courteous and cordial when approached by students. He was really a man of great influence to most college students. They respected him greatly and were always pleased to have a word of advice from him. I can say personally that few, if any instructors, have ever exerted so much and so valuable influence on me as Dr. Godbey.

"I personally liked him very much and admired him greatly. I believe it was along about 1907 and 1908 when he suggested to me without my making any request, that I would probably reap considerable advantage, if, during the summer months, I would make an effort to enter certain universities and take summer courses. He seemed to think that I needed broadening out and needed to find out what was going on in certain other places, which I believe was true. Without his influence, I could easily have stopped my school work and remained where I was, perhaps not doing much of anything. But largely as a result of his interest and his willingness to sit down and talk with me at various times, I did manage to proceed with school and although I have never, at any time even suspected that I was in any way eminent, I have had a fair degree of success and a great deal of pleasure in my work. My brother, Dr. Edes Alsup, who also followed in my tracks somewhat, is now just as capable a surgeon as one could find any place. This would not have happened had not Dr. Godbey steered me properly in the first instance.

"I could go on talking about him and about things that happened while he was my instructor for hours but from what I have said above, you will get the general impression that I regarded him as the most brilliant and eminent instructor and personally feel that his advice to me has been invaluable."

Dr. Godbey's mother was living with him in Morrisville at the time. She began delving into the philosophy of salvation and became obsessed with the belief that she had committed the unpardonable sin. She sank into maniacal depressions, and there was some organic trouble.

Her condition became progressively worse. Within five or six months after he moved to Morrisville his mother began her melancholy spells. She would eat nothing and would not come down from her room. She was found opening a trap door to the well and hiding sharp knives under her pillow. Hopeless insanity had set in and anything could happen. Therefore, Allen, after consulting with other members of the family, saw no alternative but to commit her to the State Mental Hospital. This was in 1906. She mixed in with some of the other patients but her condition did not improve. Dr. Godbey received the news of his mother's death from the State Hospital, on September 27, 1911, while he was attending Conference in St. Louis.

The following form letter will be of interest:

MORRISVILLE COLLEGE

Chartered in 1872

Allen H. Godbey, A.M., Ph.D.

President

Morrisville, Mo.

May 1, 1908

Dear Friend:

We are nearing the end of our scholastic year: only five weeks of class-work remain. Our finances are far behind: the customary monthly notices brought in very little during April. Nearly \$1500 is due us from all sources—all of which is needed—is not sufficient, in fact, to pay claims we must meet within a month. We must urge all our patrons to make an earnest effort to settle their accounts within 30 days. The amount still due on your account is ————. Please aid us promptly.

Yours sincerely,

A. H. Godbey.

Here are a few items from Dr. Godbey's account book, as President of the college:

Tuning two pianos	\$6.00
2 Cords of wood	4.50
Buggy and horse for one week	6.00
2 hours stenography	0.30
2½ hours stenography	0.40
List of Mo. high-school grads.	5.00

Many ignorant or vicious persons were soon out after Dr. Godbey's scalp. A poor layman complained of his preaching and other charges were rumored. Allen Godbey immediately asked the Bishop for a committee to investigate the charges. Bishop Joseph S. Key appointed Z. M. Williams, G. J. Warren and W. T. McClure as a committee to investigate the charges. Godbey was astounded when J. L. Sullins, the Morrisville preacher, appeared against him before the committee. Sullins had previously said to Allen Godbey after returning from a trip over the circuit with him: "You are the most adaptable person I ever saw. You make these poor people feel that you are one of them." Dr. Godbey was accused of denying the Divinity of Christ because he was teaching the 6th Book of Virgil's *Aeneid* as the best of pagan religious thought. Sullins also got disturbed after saying that he could prove so and so by the Bible. Godbey answered: "Nothing worth proving can be proved. All that is worth proving is a matter of faith!" After hearing all witnesses the committee reported as follows: "We have carefully investigated the reports and rumors concerning heretical teaching and preaching of Dr. Godbey and find the whole matter is a contention about words,

and not serious enough to further concern us." C. H. Briggs, the presiding elder of the Morrisville district, said to Allen Godbey: "It is worth while to have some sensible men on a committee."

In spite of the committee report to Conference Dr. Godbey was given little peace. Bishop Candler had listened to various Morrisville brethren who said that Godbey was a dreadful heretic and they got the Bishop stirred up. The Trustees of the College got into a row and a layman reported Godbey to the Conference for not paying his bills. This was grossly unfair and vicious for Dr. Godbey's wife had been ill almost continually and he was overwhelmed with medical bills. Mrs. Godbey was never really well in all of her life. Before she was married, while working in the Kansas City printing office, Emma Moreland had a break-down every week from what was later found due to a severe astigmatic condition of her eyes. She also had a chronic gall-bladder infection. Later she developed an abnormally low temperature. She suffered for probably 25 years with what the doctors thought was "gastral catarrh." This was found, quite by accident, to be due to a severe infestation of the Mediterranean tape-worm. Since Mrs. Godbey had never been in any area where this tape-worm was known to occur, it was thought that she might have gotten it from polluted olive oil. Mrs. Godbey was also allergic to fats, a condition which was not understood until after her death.

Allen Godbey never retreated from any situation under fire. However, he realized that his position at Morrisville was untenable and hopeless, therefore, he decided to leave the tottering school to its sure and swift fate of complete bankruptcy.

Bishop Candler still considered Dr. Godbey a heretic, because of his Biblical studies, and he did not know where to place him. However, Dr. Godbey telegraphed old friends, who for some time had been attempting to have him appointed to the Bellefontaine Church. A telegram came back stating that they paid \$770 per year, but they were offering him \$850. This message was shown to the Bishop and there was nothing he could do but allow Allen Godbey to accept the offer.¹⁹ Allen Godbey did not want to go back to the University of Chicago under Robert Francis Harper, whom he never liked. There were few other openings in Semitics at that time. Therefore, in 1909, Allen H. Godbey transferred from the Presidency of Morrisville College to the Bellefontaine Church, in the St. Louis Conference, to keep Bishop Candler from kicking him entirely out of the church. Dr. Godbey took up his work at Bellefontaine, 10 miles north of Market Street, in St. Louis, on the Bellefontaine Road. This church was located in a trucking section.

There were Negro members of the Bellefontaine Church when Dr. Godbey arrived there but they soon organized their own church. When Methodism entered Missouri slave owners were required to have their slaves cleaned up and in their best Sunday clothes, and to be seated with their owners. Godbey said, "The insane abolitionists could see nothing but political agitation in the slavery question. If left alone the problem would have been peacefully worked out."

A banker from Texas moved into the community, displaying his wealth and opened a bank. He wanted to marry a convict's divorced wife but Dr. Godbey would

¹⁹He also took over the sexton's job and added that small wage to his salary. His father was formerly pastor of this church.

not marry them. The banker had made Dr. Godbey a gift to help him with his hospital bills due to Mrs. Godbey's illness. But the banker became so abusive and critical because Dr. Godbey had refused to marry him that his donation was returned by registered mail.

Dr. Godbey enjoyed a good joke and he could tell them with excellent effect. He told the following and had a good laugh over it: An Episcopal minister, who went into a new parish asked about those who were Episcopalians in order that he might call upon them. He was told of a man who said he was an Episcopalian. The clergyman thereupon called for a visit and asked the man when he was confirmed. The bewildered layman did not know what he was talking about. "The neighbors told me that you were an Episcopalian," said the Rector. "Oh," said the benighted layman, "I heard an Episcopal bishop say, 'We have done those things which we ought not to have done and we have left undone those things which we should have done.' I assure you, Sir, that I belong to that group."

Dr. Godbey left Bellefontaine Church in 1913 for Immanuel Church,²⁰ also in the St. Louis Conference. Dr. Godbey stayed there only a year though there was plenty of work to be done.

While Dr. Godbey was at Immanuel Church a cloudburst sent a flash flood down the Des Peres River. It drowned some people and did a great deal of damage. A local grocer lost all the labels off of his cans and had to sell his entire stock as pot-luck.

A Catholic woman in the vicinity of Immanuel Church

²⁰Immanuel Church was the successor to old Eden Chapel, 20 blocks west of King's Highway, in the city limits of St. Louis. It was the only church in a big city of which Dr. Godbey was ever pastor.

was cordial to Dr. Godbey and she wanted to know why they could not have a Sunday-school in her church. Dr. Godbey replied, "That depends on whether you are going to let the priest run everything. Capable laymen run the Sunday-schools of the Protestant Churches. The priests are afraid to let you teach your own children. The Catholic Church has no instructions for parents for the teaching of children. They do not trust the parents!" There were Catholic children who attended the Immanuel Sunday-school and also Jewish children. Dr. Godbey commented, "The printing press 'busted' the Catholic Church. People who could read learned to think for themselves. The Renaissance in scholarship came when the printing presses started manifolding everything. Those who read something every day are more liable to wind up as Protestants than as Catholics."

A large part of the work at Immanuel was in co-operation with the Provident Association, during a depression. The impulse of poor country people to migrate to some big city looking for a job added to the burden of city relief. One family drove in from Arkansas. Both horses were exhausted and one died. The family was penniless and in a pitiful condition.

A Norwegian in the community was dying of tuberculosis. His wife had a job in a factory and was attempting to hold things together and keep a son in school. Dr. Godbey was told that the man was alone all day and that he had "fits." Dr. Godbey immediately called though they were not members of his church. He inquired about the supplies for the day and was told there were none unless his wife should bring in something. The doctor immediately went out and purchased \$2.00 worth of groceries. When the wife came in and told her husband

that there was nothing for supper, he joyfully pointed to the sack which the Good Samaritan had brought in.

In the Immanuel community a woman had married a Catholic late in life and there were no children. Dr. Godbey passed the house and was talking with her husband, asking if he attended his church regularly. The answer was, "No, I haven't time. I work all week; why should I go to see the priest when I have nothing to square up?" Since this man had no time to sin he had nothing to confess!

A local "King-Pin" wanted Dr. Godbey removed from Immanuel Church because he did not get the preacher whom he wanted. Dr. Godbey was given an appointment to Bridgeton and Stephen Memorial Churches in 1914, where he remained for three years. Bridgeton²¹ is about 10 miles from the River on the St. Louis to St. Charles road, in a truck growing section. Its name comes from the natural bridge over which the road passes. Dr. Godbey's father was pastor at Bridgeton from 1868 to 1872. When Allen H. Godbey went there in 1914 there were very few left in the Church.²² Stephen Memorial Church was at Thomas Station, five miles from Bridgeton. Dr. Godbey saw that he had to give the Stephen Memorial Church, a large brick church, the morning appointment and leave the afternoon service to the Bridgeton group. The Bridgeton church promptly went on a strike but Dr. Godbey stuck to his guns and they backed down.

When Allen Godbey resigned from the presidency of Morrisville College he could have gone back to the Uni-

²¹Formerly Owen Station. The great Robinson airport is now located there.

²²There is no Methodist church at all there now, the old church being used as a store room.

versity of Chicago and spent the remainder of his life in scholarly pursuits. However, he deliberately chose a field of labor which cut him off from direct contact with such interests. Allen did not forsake scholarship for the pastorate of back-woods circuits. He merely continued his research and writing under more difficult conditions. Allen Godbey's sights were always fixed on the distant horizons. He sought nothing for himself in this life. He merely wanted to lose himself in humble Christian service. He thought that Jesus would have made the same choice.

CHAPTER 4

THE "BABYLONIAN" EXILE

In 1917, Bishop E. R. Hendrix, broken in health and fortune, tried to force Dr. Godbey into a superannuate rating at the age of 53. There was a long-standing difference between the two which dated back to the early days at Central College. Hendrix was President of Central College when Allen H. Godbey was a member of the faculty there. The Presiding Elder¹ also wanted the doctor removed because Dr. Godbey would not support him in some political move. Morrisville College asked Dr. Godbey to take charge of the College again, but the College was hopelessly insolvent.

Due to a wartime shortage of preachers, Dr. Godbey received an appointment in Kentucky. Presiding Elder E. F. Goodson, of the Henderson District, appointed Dr. Godbey to the little village of Beech Grove, in McLean County, to take charge of the circuit there.²

Dr. Godbey was at this time vigorous, both mentally and physically. However, Bishop Hendrix wanted to place him permanently on the shelf. But the move to Kentucky proved to be a "kick upstairs."

Dr. Godbey took up his work on the Beech Grove circuit in November, 1917, just before the terrifically

¹Since unification in 1939, presiding elders have been called "district superintendents."

²The preacher previously appointed there had died two weeks after Conference appointments had been made.

cold weather set in. The Bishop thought that this appointment would consign him to oblivion but the years in the east Kentucky hills gave Dr. Godbey an opportunity to harvest a field which he had tilled patiently and carefully for many years. He was working each day in twelve to sixteen languages, including Hebrew and cuneiform, but his parishioners did not know that he had a knowledge of any language other than English. Such was his modesty.³ However, Dr. Godbey never neglected his preaching appointments nor his pastoral work. He could easily adjust himself to the poorest and the most illiterate and he was instinctively loved and admired by those in the humbler paths of life.

Dr. Godbey was extremely interested in the welfare of the poor. He never had a "high-hat" or "stand-offish" attitude toward these people. A visiting pastor made a cabin-round with him and commented, "You are the most adaptable man I ever saw. Why you make these poor people feel like you are one of themselves." Like Jesus, Dr. Godbey spent most of his time among the neglected and the distressed, the poor and the needy. *During his first twenty years in the ministry Allen H. Godbey did not average \$500.00 a year in salary, and he gave one-fourth of that away.*

Beech Grove, Kentucky, had a large consolidated school but the school had no library. Dr. Godbey immediately started a library in the school by obtaining 400 discarded

³In over fifty years of preaching Dr. Godbey had never found it necessary to refer in the pulpit to any foreign language, or to discuss the shades of meaning of any ancient word. It was possible to work for years in a backward rural community accustomed through two generations to battle back and forth over the meaning of the word "*baptidzo*" and find no occasion to take up the discussion at all.

books of lasting value from the St. Louis Public Library.⁴

A few weeks after the Godbeyes arrived in Beech Grove the cold winter of 1917-18 broke in fury. The deepest snow ever seen in that section fell and a big sleet fell on top of the snow. The ice cracked like gun-shots all over the country. A local "nit-wit" sat up all night with a loaded gun waiting for the Germans to come.

Dr. Godbey heard of a woman who was suffering with tuberculosis. She lived several miles in the country and belonged to another denomination, but she had no pastor. Dr. Godbey immediately walked out to see her over the snow and ice. She was overcome with gratitude. A little service of Bible reading and prayer followed which was a great blessing and comfort to this poor, sick soul.

The influenza epidemic which killed thousands struck with terrific force. Dr. Godbey pushed everything else aside and labored all hours of the day and night in ministering to the sick and the dying many miles in the hills. He faced those tragic months helping people of all creeds, and many with no creed. And there are those there now who have not forgotten his heroic services during that arctic winter.

The "nit-wit" of the Beech Grove community was attempting to get in some hay, the following summer, when a rain came up. He was a religious scoffer and said to the Deity, "You may be a pretty good God, but you are a damned poor farmer!" At that moment a bolt of lightning crashed into a nearby tree and he ran cringing into the house, shaking like a leaf, and muttering one prayer after another.

⁴Allen Godbey's brother, Walter, who lives in St. Louis, selected the books and sent them to Beech Grove. Small lots of these books were carried down the Ohio River to other schools.

Dr. Godbey took notes after each pastoral visit. The "nit-wit" thought that the doctor was a German spy as he stood by the road-side writing in his note book. But he was not working for Germany as the poor man believed; he served his Government as War Time Food Administrator for McLean County, Kentucky, during World War I.

The material for Dr. Godbey's sermons, for the most part, came from his daily contacts with the people of his circuit. His sermon topics were usually suggested by something which arose during his pastoral work. Sermons were 45 minutes long because country people who have only one service a month wanted at least so much time for preaching. He did not write out his sermons but preached from skeleton notes. His comment later was, "I put much careful thinking into these."⁵

Allen Godbey once said that in pastoral calls a Protestant pastor could so guide the conversation as to hear as many confessions as a Catholic priest.

At this time Dr. Godbey applied for an army chaplaincy but he was told that he was doing a much needed work at home and was urged to stay at his post.

While at Beech Grove, Dr. Godbey cut his right wrist very seriously, resulting in a partially crippled arm and hand the rest of his life. Mrs. J. T. White, who lived in Beech Grove at this time, wrote:

"Dr. Godbey was putting out the lights in the Church at Beech Grove one night. When all lights were out he

⁵His uncle, John E. Godbey, wrote out his sermons, but never read them from the pulpit. He burned several barrels of his old sermons with the comment, "This is a burnt offering unto the Lord; a sweet savour which He will probably find very acceptable!"

thought he was near the door, but instead he ran his arm through a window, cutting an artery in the wrist. He was rushed to a hospital in Owensboro, where he lay for several days. The Calhoun Chapter of the American Red Cross paid his hospital expenses and sent flowers.

"He worked through World War I, collecting money for the Red Cross and doing other war work. He visited all homes in his work, where he would read a chapter in the Bible and comment on each paragraph. He called this his 'Chimney Corner Sermonettes.'

"Socially he was fine. He could entertain a room full of people, telling bright, clean stories to them. He was continually going about doing good.

"During the first flu epidemic he went into stricken homes to aid and cheer where others were afraid to go.

"He was a good minister, a good neighbor, and a fine friend to all."

In 1919 Dr. Godbey moved his family to Carrsville, Livingston County, Kentucky, a village about 40 miles above Paducah, on the Ohio River, to take charge of the circuit there, which included preaching points at Love's Chapel and Mt. Pisgah. The parsonage was a four-room house with no electricity, in which the Godbeys lived until 1926, when they moved to Durham, North Carolina. Large fluorspar mines were located across the river at Rosiclare, Illinois, but the Carrsville community, for the most part, was made up of small farmers and some fishermen. Dredging for mussels and clams in the Ohio River was a common practice and there was a big demand for these shells by button manufacturers.

During his seven years at Carrsville, Dr. Godbey was a duly authorized agent of the Federal Government in its

battle with moonshiners. For "Uncle Sam" had learned that quiet, visiting, observing pastors who asked no suspicious questions, had unlimited opportunity to learn; they had only to listen. But moonshiners and bootleggers knew that some pastors were officially charged to hunt them down. As a result Dr. Godbey had seven years of battle for his life. Repeated attempts were made to kill him.

Across the river at Golconda, Illinois, 10 miles below Carrsville, a notorious moonshiner wheeled as he was passing Dr. Godbey on the street and struck the doctor on the back of the head, knocking him down. Dr. Godbey, with his crippled hand, could not have fought with the ruffian, but he quickly turned on his back as his assailant lunged at him with a knife. Dr. Godbey gave the thug a terrific kick with both feet which sent him reeling backward. Just as he was about to attack the doctor again a crowd rushed up and pulled him away. The Town Marshal came up and hauled both attacker and attacked into the office of a Justice of the Peace, 20 feet away. A physician and a young lady who worked in a nearby office, saw the whole thing. The moonshiner was convicted and sent to jail.

A boasting Golconda citizen said that he would see that there was law and order in the town if he were elected Town Marshal. Soon after he was elected the local bank was robbed and the Marshal was found to have committed the crime.

Dr. Godbey was in constant danger while at Carrsville. He was once informed that a man was waiting on a hillside road to kill him as he passed on his regular tour of duties. The doctor took a hidden path and thus avoided this danger.

It was known that there was a leak of confidential information in Carrsville. Dr. Godbey found that the grocer with whom he dealt was passing information on to the moonshiners. This grocer attempted to have Dr. Godbey caught in a trap and killed, by telling him that he knew where a still could be seen in actual operation. Dr. Godbey became suspicious and did not go. A local barber was also found to be a notorious bootlegger. At Mt. Pisgah, one of Dr. Godbey's preaching points, nine miles from Carrsville, the "white-mule" crowd was found sitting on the front benches of the church. One of the Stewards there was a bootlegger. This church was filled with illiteracy and moonshiners.

A young preacher on a neighboring circuit asked Dr. Godbey for help. Several people at a revival meeting wanted to be immersed and the preacher was not sure what to do about it. Dr. Godbey preached that night and said, "Just ask yourselves, 'What difference is this going to make in my life?' If you can show that immersion will make all of us live better lives we will do it. If not we will say no more about it." The controversy thereupon died out.

Dr. Godbey told this story about Tom Marshall, a Kentucky lawyer: Tom Marshall was noted for his witty back-cracks at judges. One judge said to him, "Mr. Marshall that is not the law." The judge told him furthermore that if he kept insisting he would fine him \$25.00 for contempt of court. Mr. Marshall replied, "Your Honor I haven't got \$25.00." The judge told him to borrow it from one of his friends. Marshall replied, "Your Honor, I have no better friend in all Kentucky than you are." The judge turned to the clerk and said,

"You can cancel that fine. The State of Kentucky can better afford to lose \$25.00 than I can."

Dr. Godbey had to deal with illiteracy on a strip of land about 10 miles long and 4 miles wide along the south side of the Ohio River. The adult population at the south end was 80% illiterate, but their children might read something to their parents. Dr. Godbey obtained shipments of books discarded by the St. Louis Public Library as unfit for rebinding. He would place 50 or more of these books in a little country school as a "loan library." Watching old junk shops Dr. Godbey would sometimes pick up standard English and American classics such as *Vicar of Wakefield*, *Mosses from an Old Manse*, etc., for a few cents. A half-dozen books such as *The Pilgrim's Progress*, *Twice Born Men*, *Other Sheep* and *Souls in Action*, were always needed. He also had *Texts That Made History*. *Sermons to Children* were pronounced by parents as the greatest sermons that they had ever heard. Eventually a loan library of 300 volumes was built up. Dr. Godbey would leave home on foot with a little carrying case that would hold a dozen books. He would stop at the first house on his route. Often they were poor folk who considered themselves too ragged to attend church. After a little social and religious chat he would pick up one or two books previously left and leave a new loan. His loan book showed that he made 800 to 900 loans each year in this way.

The daughter of one of Dr. Godbey's most beloved college comrades was Y. W. C. A. Secretary at the University of Nebraska. Those young ladies maintained a select reading room of their own. At the end of the month they would gather up their magazines and ship them to Dr. Godbey at Carrsville. He would examine

them and send selected copies to certain women down the river. They would see certain choice periodicals for ladies and exchange them. These were never picked up. Children would be especially remembered. Secretaries of large city Sunday-schools, on a stormy day, would have many Sunday-school periodicals left on their hands. Some would promptly mail their left-overs to Dr. Godbey. He would spend a penny postage in getting certain papers to children. Also he would pantograph some stirring stories to be sent to children in "shut-in" weather.

Dr. Edwin B. Chappell, an old personal friend of Allen Godbey's since 1888, was then editor-in-chief of all Southern Methodist publications at Nashville. He heard in various ways what Dr. Godbey was doing and asked for a statement to be published in the *Sunday-School Magazine*, which was printed primarily for the use of teachers.

Dr. Godbey heard from an unexpected source. When he taught at Central College (1899-1902), one of his students was Walter G. Borchers, who later went to Brazil as a missionary. He wrote that Dr. Godbey had the best practical solution of a problem which was one of the most puzzling which missionaries had to face: How to translate and produce inspirational literature in sufficient quantity for bookless converts and inquirers. He saw that the solution was to have a loan library at each base from which workers might carry certain books to lend inquirers.

Murray L. Moore, who was a member of Dr. Godbey's church in Carrsville, Ky., wrote July 21, 1946:

"I will endeavor in my crude way to give you some of the things I remember of Rev. Allen Godbey, while he

was our pastor at Carrsville, in Livingston County.

"Carrsville was, and is now, a town of about 350 people. It has a small four-room parsonage. The first curiosity of the people when Brother Godbey moved in was his books or library. The living room was piled from floor to ceiling with books on three sides of the room. Most of us wanted to know what on earth he did with so many books, but it was not long till we began to see. He would take a market basket full of them and start out through the rough, hilly country in back sections and isolated places, as well as in town, and loan books. Then later on he would collect them and give out others. He did a great work that way.

"There was a great many people who did not like Brother Godbey, for the only reason that he was too deep for backwoods people to grasp. Him and his wife and daughter, Beulah, was at our home (my father), a great many times, and we all liked them though we were poor. There was several times in the seven years he was at Carrsville that on my birthday we would have a big birthday dinner and they was invited and was there. He was always jolly and funny on those occasions and most generally reciting and acting out various kinds of acts which us youngsters thought very funny.

"Brother Godbey always liked for anyone to ask deep questions about the Bible and lots of times, on what we thought was simple questions which could be answered very quickly, he would usually say, 'Have you got time for me to answer that question as it will take an hour or more?' If we said, 'Yes,' he would begin somewhere a way back and go step by step down to the question which by that time would be so clear and plain anyone could see it.

"Brother Godbey was very prompt in doing his duty as he saw it. For example: One Sunday in the fall of the year it was an awful bad morning. It had rained most of the night and was raining lightly that morning and partly foggy. We happened to look out and saw Brother Godbey coming. It was about 8 a. m. He stopped at our house a few minutes to rest. His breeches legs was rolled up about three turns above his shoe tops and he had on a heavy pair of all-rubber, two-buckle, farmer over-shoes. His hat was turned down and his coat collar turned up, and he was wet and very muddy. My father said, 'Brother Godbey, where in the world are you going a morning like this?' He said, 'I am going to Mount Pisgah Church to fill my appointment.' Now this church was about eight miles from Carrsville as the crow flies and that was the way he went through the woods, fields, hills and roads. My father then said, 'Don't you know that there won't be anyone there this bad day?' Brother Godbey said, 'I'll be there. I am going to do my duty if nobody else does!' So he went.

"Brother Godbey would go on long trips about the country visiting to see if anybody was sick, or to talk with the people in the out-of-the-way places. He never culled his visits; the poor or most poverty stricken, the stronger he stuck. And I have known him to stop and eat a meal or stay all night if he was asked, at some very humble surroundings. He wanted to impress to that class of people that his feelings was for them.

"I remember about the man of 'white-mule' fame but I have forgotten the general details. He was a hater of 'white-mule' or whiskey.

"I remember one little funny way he answered a bunch of us boys and neighbors. We was discussing the creation

of mountains, valleys, rivers, etc., when someone said, 'I would just like to know how a great river starts and what it looks like when it starts.' He said, 'I'll just show you; come follow me.' So he got up out of his chair, crossed the front yard and we were right with him. He went out across the road clear out in a hillside field and there he stopped. Pointing to a tiny little gulley in an eroded place he said, 'There is the way a river starts.'

"One of the things that amazed so many of his church congregation, or especially in the homes, he would visit, was that they had no Bible or could not find it. Then he would say, 'I read from memory.' So perfect and true with no error from either the Old or New Testament, without any Book. It was wonderful.

"At Christmas times Brother Godbey was always very cheerful and full of fun with the boys and girls of the community. One of his favorite pieces was a Southern Negro act. It was quite long taking nearly an hour to go through. He acted it to the smallest detail. It was very funny and we all had good times listening.

"Another time me and one of my brothers was at his house one night to sit and talk a while. When we went in he was very busy writing. He had no shirt on, just his undershirt and pants, so in trying to move back from his seat somehow he turned completely over backwards on the floor with his feet on top of the chair. Sister Godbey and his daughter and us had a good, hearty laugh. He was a good sport and took it all in fun and got up and we had a delightful P. M. He hardly ever got too busy to talk to young people.

"Some of the people around Carrsville, in years too far gone now, are beginning to realize what a great man we had in our midst, and could not grasp it at the time,

but they see it now.

"Brother Godbey never dressed excessive or expensive. He would go in his shirt sleeves in warm weather and lots of times I have seen him have on a sleeveless undershirt and pants in hot weather around his house or maybe walk that way to the post office. In other words he was just one of us in body and action. He was an extra good walker and it took a young man to hold out with him. He most always walked to his different churches.

"Brother Godbey wrote a lot to the local population. He had a mimeograph machine⁶ and would send out good instructions. Some people would read them and others would just throw them away. He did his best to enlighten and educate and in conclusion I want to thank Brother Godbey for his help in our own family. His word and power weighed mightily for us in our county."

The following article, written in December, 1925, while Dr. Godbey was at Carrsville, is a critical analysis, presenting excellent proof that Jesus was born in 8 B. C.:

PROOF OF THE YEAR OF BIRTH OF JESUS

A. H. Godbey, Ph.D.

"Archaeology—'the science of ancient things'—is daily adding to our knowledge of the past. Often it is an 'addition by subtraction!' An unanticipated 'find' may send to the waste-basket some very popular misinformation. Another may yield a volume of information upon

⁶Dr. Godbey never owned a mimeograph machine, but he did his duplicating with a small rubber-pad outfit. The news letters were especially for the children and they looked forward to receiving them especially during "shut-in" weather.

a subject wholly new. When the matter in question is related directly or indirectly to some problems of ancient Hebrew history, all students of the Bible need the simple facts. They also need to know how such a find may affect long-popular opinions. Some of your readers know that '1925' does not tell us just when Jesus was born. Some know that it was several years earlier. No one has known the exact year. We have only the statement that it was during a certain Roman census. But a recent surprising discovery at Angora fixes the year for us.

"The statement that the Roman census during which Jesus was born was taken when Quirinius (Cyrenius, Luke 2:1-4) was governor of Syria, has been a critical difficulty for years. But no governorship of Publius Sulpicius Quirinius is known before A. D. 6: while Herod the Great died in B. C. 4: and the speculations that conjecture an earlier governorship of Quirinius, in order to make Luke's statement veracious, still fail to do it, because Quirinius could not have been governor till after the death of Herod the Great. The popular reader need not be worried with the details of the long discussion. Luke was a Macedonian doctor and scholar, and the associate of Paul, who was a Roman citizen as well as a graduate of Gamaliel's school at Jerusalem. It seems impossible for them not to know the facts about a Roman census of their own period, even though both were some years younger than Jesus. If Luke were correctly informed, the simplest explanation would seem to be that some scribe or copyist changed the name to Quirinius, thinking Luke meant the later census that Quirinius did hold, referred to in Acts 5:37. That is, some scribe thought Luke had made a mistake: and we now have evidence that the scribe made the mistake. Let us un-

derstand clearly that this means that our Gospels do not present us with an inerrant copy, made by inerrant copyists, of the writings of inspired and inerrant men. We have the viewpoints of devout men, telling what their prepossessions and personal spiritual needs enabled them to understand, assimilate, and publish, giving us only fragments of what Jesus said and did (John 21:25). Some few of these many things Jesus said, which John did not record, we are now recovering: only little scattered sayings. We may yet recover whole Gospels that have long been lost.

"Secondly: the Angora discovery reminds us that the sum total of the most devout scholarship, in the most modern Bible Dictionary, may be supplemented or put 'out of date' at any time by a single archaeological discovery (consider Dr. Plummer's article upon 'Quirinius,' Hastings Dictionary of the Bible, Vol. IV, p. 183). Third we are reminded that an archaeological 'find' may tell us much of importance of the local history of the place, where it was discovered; it may give us a volume of information concerning a people, place, or event far removed. A discovery at Shechem, for illustration, might give us important information concerning the Hyksos domination of Egypt.

"The new light upon the date of the birth of Jesus comes from Angora, capital of the new Turkish state. It is the ancient 'Ancyra' (We should pronounce the Greek Ang-ku-ra, to understand the modern 'Angora'). It was once the capital of Galatia, where resided the Gallic peoples to whom the 'Epistle to the Galatians' was written. Once the province was almost wholly Christian, as well as Roman imperial center. But Roman imperialism passed away near 1500 years ago: and the Turk

eliminated Christianity near 800 years ago. But an astounding testimony to Roman power and emperor-cultus remains.

"The popular reader must understand that the cultus of the manes of mighty local chiefs and kings was all over the ancient world. They were the protector-baalim, the 'guardian angels' of every people or state or kingdom. This was true of the North African peoples, of Hebrews and non-Hebrews in Palestine (cf. Ezek. 43:7-9), Asia Minor, Syria, Armenia, Parthia or Babylonia or Assyria. Many pages of illustration could be given did space and the reader's patience allow. But this fact must be grasped, if one would understand just why a Roman emperor insisted upon placing his own statue and insignia among the heroized local chieftains or kings regarded as the protector-numina in each land. The emperor's secular supremacy in such an atmosphere depended upon the recognition of his 'ghost-supremacy': he must be acknowledged as 'king of kings, lord of all the local lords.'

"Now Suetonius tells us that shortly before his death the emperor Augustus drew up three important documents and entrusted them to the Vestal Virgins to be read to the Roman Senate after his death. One was a brief autobiography. It was inscribed upon two bronze tablets which were placed upon the Emperor's tomb in the Campus Martius at Rome. But no trace of these tablets has ever been found.

"But temples of the Augustus-cult we know existed at Angora, at Antioch in Pisidia, and at Apollonius. Certainly there were others; but so far they have not been discovered. But the one at Angora has been discovered, and upon the walls of the vestibule, on either side of the entrance, is an almost perfect copy of the long-lost autobiographical inscription of Augustus! *It is the most im-*

portant inscription of Roman times that has ever been found.

"That portion immediately concerning us reads as follows: 'Three times I held a *lectio senatus*: and in my sixth consulship, with Marcus Agrippa as my colleague, I carried out a census of the Roman people. I performed the lustrum ceremony, after an interval of forty-two years. At this lustrum, 4,063,000 Roman citizens were entered upon the rolls. A second time in the consulship of Caius Censorius and Caius Asinius, I completed a lustrum ceremony, without the aid of any colleague invested with the function of a consul. At this second lustrum 4,233,000 Roman citizens were placed upon the rolls. A third time, when Sextus Pompeius and Sextus Appuleius were consuls, I made a complete lustrum, being invested with the imperiū-function of a consul myself, and having my son Tiberius Caesar as my colleague. At this third lustrum, 4,937,000 Roman citizens were placed upon the rolls.'

"The consuls mentioned are well known, and the dates of their consulship also, from various other historical sources. The first census of Augustus was made in 28 B. C.: the second in 8 B. C., and the third in 13 A. D. This second census, 8 B. C., is the one during which Jesus was born. We had no convincing knowledge of any such census till this Augustan autobiography was discovered. We find no reason whatever to discredit this temple-inscription or its contents.

"Now, was Quirinius governor of Syria at the time of this census, 8 B. C.? We know certainly that he was not: that Sentius Saturninus was the governor four years from B. C. 9 to B. C. 6, and consequently at the time of Jesus' birth. Josephus tells of him repeatedly. One theory put

forward is that Quirinius might have been a deputy or associate of Saturninus. But Josephus tells us repeatedly that Volumnius was the associate of Saturninus, and the latter had three sons who were his legates or lieutenants. So these were the Roman officials in Syria at the time of the census when Jesus was born.

“Have we any other evidence than that of Josephus that harmonizes with the Augustan autobiography? We have. One of the most prominent of the early Christian fathers was the great Roman lawyer, Tertullian of Carthage. He had a furious controversy with Marcion of Pontus, far away on the Black Sea. He denounced Marcion as a heretic; and part of his charge is that Marcion was circulating a garbled copy of Luke. Without discussing the merits of Tertullian’s copy as compared with Marcion’s, suffice it to say that Tertullian quotes or refers to Luke 287 times (see foot-notes in *Ante-Nicene Fathers*), Matthew 21 times: Mark and John, none. But with this peculiar emphasis upon the Luke that he knew, Tertullian tells us that ‘there is historical proof that at this very time (when Jesus had been told of his mother and brethren, Matt. 12:48) a census had been taken in Judea by Sentiüs Saturninus, which census might have satisfied their inquiry respecting the family and descent of Christ’ (*Ante-Nicene Fathers*, Vol. III, 378).

“We may understand that since Carthage was an ancient baalist colony of the Phoenicians, a temple for the Augustus-cult would be as necessary there as among any Syrian baalim: and that Tertullian might have been familiar with the emperor’s autobiography. But that would not say that Jesus was born when Saturninus was in Syria. Augustus does not mention Jesus at all. Tertullian’s furious fight over two versions of Luke makes

us feel that he was depending on his copy of Luke for this special bit of knowledge, and that Saturninus must have been the name mentioned in his copy of Luke. We have now no manuscript of the New Testament that was copied within 150 years after Tertullian's day. He has been ridiculed for what some people thought was his blunder. But the Augustan autobiography vindicates him, and seems to discredit some overwise copyist of Luke's Gospel."

The perils of a great river should be mentioned among Dr. Godbey's experiences at Carrsville. He had a preaching appointment over in Illinois, 8 or 10 miles from a small landing, during his last winter there (1925-26). In December or January it turned bitterly cold and the Ohio River froze over. This was followed by high water which broke the ice and piled it up crushing landings and small boats. Dr. Godbey had spent the night across the River at his preaching appointment and saw that he could not get across so he made his way to Rosiclare, Ill., just across the River from Carrsville. He saw the mail-man come across the ice on foot and decided to follow him back across the River. However, there was some confusion and the mail-man had gone when Dr. Godbey reached the River bank. He had a suitcase in his hand but, nevertheless, the Doctor started out slipping and sliding over the ice. He fell in the River twice but threw himself sideways and managed to pull out. He noticed a big crowd on the Carrsville side of the River who were looking at something. When he finally got across he found that the large crowd had gathered to witness his perilous crossing and they were afraid he would never

make it. Dr. Godbey said later, "That was the largest audience I ever had in Carrsville!"

Dr. Godbey's vast research in the fields of Ancient Social Institutions, Oriental Archaeology, Anthropology, Egyptology, etc., was continued without let-up all during his Kentucky ministry among the down trodden, the poor, the ignorant and the neglected. This work was correlated with his Biblical studies, making him an unquestioned authority in background studies of the Bible. Scholars all over the United States and in many other parts of the world, were amazed at such scholarly contributions being issued from a backwoods community of which they had never heard. A Bishop thought that he had buried Dr. Godbey in the hills. This great soul was to emerge from Carrsville, Kentucky, and join a university faculty, as one of the foremost Semitic and Biblical scholars of the world.

CHAPTER 5

PROFESSOR AT DUKE UNIVERSITY

Dr. Godbey's scholarly research articles, issued from an obscure river village in Kentucky, brought him national and international recognition. A group of Methodist Church leaders, therefore, urged upon Dr. W. P. Few, President of the newly organized Duke University, at Durham, North Carolina, that Dr. Allen H. Godbey, now 62 years of age, and vigorous mentally and physically, be given a professorship in the School of Religion, later called the Divinity School, of the University. They thought that future ministers should have the advantage of his authoritative Biblical scholarship, and that he should be placed in a position where he could more conveniently continue his magnificent research and writing.

Dr. W. P. Few originally planned that the School of Religion at the new Duke University should include a separate Department of Old Testament Language and Literature, established along the same lines as that at the University of Chicago. Professors at Chicago had been seriously impressed by the preeminence of certain Southern Methodists among their students, and from Rockefeller Foundation research they knew that the majority of students of any strong institution came from a relatively small circle around it. So certain of the Semitic faculty suggested to President Few that he had a great opportunity in the Southeast.

Accordingly Dr. Few, in April, 1926, wrote Dr. God-

bey to meet him at Nashville, where he would be attending the Annual Meeting of the Sunday School Board.¹ A separate Department of Old Testament and Semitic Languages was a settled objective.²

Count Von Baudissin, of the University of Berlin, had accumulated a great teaching and research library on the history of ancient Oriental religions. His executors had offered the library to Duke University. The great library of Karl Holl of the University of Marburg, on early Christian history was also offered. No instructor then in the School of Religion could read or appraise either of these libraries. But the University of Chicago counted Dr. Godbey as foremost among its alumni in these fields, hence their suggesting him to President Few. Further Dr. Few wished to know of the qualifications of certain men whom he named, and if certain museum material offered to him in Nashville should be bought. Then the mandate over Palestine and Iraq, given to England at the close of World War I, had opened a period of voluminous and astounding discoveries which must be put in shape for academic use. Dr. Godbey told the President that one who was a master of the new material could make it a pleasing constructive study for fourth-year high school students.³ In such work no Semitic

¹At this time Dr. Godbey visited the Library of the Vanderbilt University Divinity School to see what material the late Dr. J. H. Stevenson had left to the University. It was all destroyed when Wesley Hall was burned two years later. Godbey called this "the greatest calamity to befall Southern Methodism." He said further, "That one fire destroyed more documents than all the Federal sweep through the South."

²On that occasion Dr. W. F. Tillett came up to Dr. Godbey and said, "We all admire the very complete way in which you do up Bishop—— and the very nice way in which you did it." The Bishop had crammed 75 blunders in ancient history into one small article.

³William Rainey Harper had done that at Morgan Park Academy and Dr. Godbey had accomplished this at Morrisville College.

language was needed by the student. The instructor would hold the undergraduate student to the recovery of manners, customs, social, political and religious institutions of Ancient Palestine, which method they invariably enjoy. But an instructor who had not a first hand knowledge of the languages, ancient inscriptions and modern discoveries could not tell if any compilation was reliable.

When he reached Durham, North Carolina, at the end of August, 1926, Dr. Godbey found strange confusion. Three professors had been assured positions in the School of Religion if they made two years' special preparation for the places. But Dean E. D. Soper assured Dr. Godbey that they would not get the openings which they expected. He, therefore, hoped that they would return to the pastorate.

At his first interview with Dean Soper, Dr. Godbey was told that Hebrew was no longer taught in Divinity Schools and none should be offered in Duke University.

One of the most unusual and amusing situations ever recorded in educational annals developed at Duke, which engendered jealousies and bitter hatreds among members of the School of Religion faculty. Dr. W. H. Wannamaker, Dean of the University, saw that there was a vast chasm of ignorance between, what Dr. Godbey called the "preacher factory," and Godbey's prodigious learning. Dean Wannamaker, therefore, suggested that the entire School of Religion faculty take some special instruction under Dr. Godbey. An hour was to be arranged when all could attend. Quite naturally this intolerable situation engendered an undercurrent of criticism. Some were determined to do all in their power to have the great scholar ousted from the University.

President Few never seemed to be aware of the tricks

which were used to thwart and frustrate his original plans for a great Semitic and Old Testament center at Duke University. Dr. Few's lack of acquaintance with the ancient Oriental background of the Old Testament left him helpless in this crisis. There was a called meeting of the School of Religion faculty. A resolution was introduced which called for the withdrawal of Dr. Godbey's courses from the curriculum. A citizen of Durham heard of this and asked Dr. Few about the situation in the School of Religion. Dr. Few answered, "The trouble is that Godbey has more brains than all the rest of us put together."

Said Dr. Godbey:

"My Pre-Mosaic students quickly discovered that ——— knew no ———. For I required them to read carefully all that the Ante-Nicene Fathers said on sacrifice, Sabbath, new and full-moon cults, tithing, blood-letting, etc. As for the great church-history library of Karl Holl, ——— could not handle it; none of his students could read German. So important new critical editions of earlier Christian writers were merely junk to ———; eventually they disappeared. The great Baudissin library fared worse. One must have some knowledge of certain ancient languages and archaeology to use it. Having an intimate acquaintance with both libraries through three years use before cataloging on them began, I have compiled a list of several hundred blunders of various kinds. The recent librarian, Dr. John J. Lund, agreed that corrections should be made, and that it would cost some hundreds of dollars to make them. But the most valuable part of the Baudissin collection was wholly lost. European scholars had sent him their latest monographs,

review articles and construct studies; a total of several thousand which were kept in large letter-file cases. I found some hundreds of first class importance and pointed them out to professors in the field represented. But the greater part eventually went the way of junk."

Dr. Godbey's book, *The Lost Tribes: A Myth*, was published by the Duke University Press in 1930. The title is misleading and no student can imagine the vast array of scholarly material presented unless he carefully peruses this masterpiece of Semitic scholarship. It is absolutely invaluable to the student of the Old Testament. The Duke Press, however, fell down wretchedly and sold only a few hundred copies and gave away several hundred to people who, for the most part, could make no use whatever of this scholarly work. Dr. Godbey said that if it had been properly advertised several thousand copies could have been sold and the book reprinted with the addition of 100 pages of later material which would have been of inestimable value.

Dr. Godbey gave the following talk before the School of Religion students in York Chapel, Duke University:

"Many of you have serious difficulties with your personal faith, because of the difficulties you have in accepting what you are told about Old Testament literature. It is still taught in some Bible schools that Hebrew is a divine language, created for the special purposes of special revelation. Whence did such teachers derive their infallible discernment that enables them to distinguish a divine language among more than a thousand spoken by men? Or what sort of a fool god do they offer us, that could make only one language sufficiently holy for himself to speak? Or what censor of the languages of hu-

manity is warranted in announcing a single one of them to be peculiarly divine when he cannot speak or read any one of a thousand others? It is not God that such Bible expounders worship, but the egotism of their own ignorance. Such teachers are to be grouped with those whose folly is unmitigated, or with those whose mendacity is unfumigated. It is one excellence of Roman Catholicism that it has only one *infallible* Bible expounder. Protestantism has a host of them.

"The same criticisms apply to all who would assert the final preëminence of a *particular translation* of the Old Testament. Tons of folly have been spewed forth upon the appearance of each new translation. But this behavior is transferring the assumed inerrancy and divinity from the original text to a new language. In either case the final, and original question remains, '*Understandest thou what thou readest?*' as Philip said to the eunuch puzzling over the book of Isaiah. Do you know enough of the tradition, customs, history, modes of thought of ancient Palestine to be certain of the significance or content of each rhetorical expression? Can you safely venture upon the work of literary analysis when you do not know the real meaning of an oft used word or an ancient institution? For illustration, every one who can read the ancient Oriental inscriptions knows that the word *elohim* means primarily the manes of the dead, the ancestor spirits. It is so used in various Old Testament passages, as every Hebrew scholar knows. Then what becomes of the elaborate theory of a *monotheistic* document called the 'Elohish,' originating in a certain time and place? The scheme is wrecked upon the fact of the way people in Palestine actually used the term *Elohim* at that time.

"Let us glance for a moment at the modes of thought

and expression in the Old Testament and compare them with other ancient and modern Semitic popular theology. Sir Samuel White Baker, Christian explorer, in Central Africa, and eventually officer of the Egyptian Government in the pioneer effort to suppress the infamous slave traffic, writes thus of the dirty, cruel, filthy, treacherous, immoral Arab savages of the African deserts:

“ ‘The conversation of the Arabs is in the exact style of the Old Testament. The name of God is coupled with every trifling incident in life, and they believe in the continual action of Divine special interference. Should a famine afflict the country, it is expressed in the stern language of the Bible, ‘The Lord has sent a grievous famine upon the land’; or, ‘The Lord called for a famine, and it came upon the land.’ Should their cattle fall sick, it is considered to be an affliction by Divine command; or should the flocks prosper and multiply particularly during one season, the prosperity is attributed to special interference. Nothing can happen in the usual routine of daily life without a direct connection with the hand of God, according to the Arab belief.

“ ‘This striking similarity to the descriptions of the Old Testament is exceedingly interesting to a traveller when residing among these curious and original people. With the Bible in one hand, and these unchanged tribes before the eyes, there is a thrilling illustration of the sacred record; the past becomes the present; the veil of three thousand years is raised, and the living picture is a witness to the exactness of the historical description. At the same time, there is a light thrown upon many obscure passages in the Old Testament by the experience of the present customs and figures of speech of the Arabs;

which are precisely those that were practiced at the periods described. I do not attempt to enter upon a theological treatise, therefore, it is unnecessary to allude specially to these particular points. The sudden and desolating arrival of a flight of locusts, the plague, or any other unforeseen calamity, is attributed to the anger of God, and is believed to be an infliction of punishment upon the people thus visited, precisely as the plagues of Egypt were specially inflicted upon Pharaoh and the Egyptians.

“Should the present history of the country be written by an Arab scribe, the style of the description would be purely that of the Old Testament; and the various calamities or good fortunes that have in the course of nature befallen both the tribes and individuals, would be recounted either as special visitations of Divine wrath, or blessings for good deeds performed. If, in a dream, a particular course of action is suggested, the Arab believes that God has spoken and directed him. The Arab scribe or historian would describe the event as the *voice of the Lord* (*kallam el Allah*), having spoken unto the person; or, that God appeared to him in a dream and said, etc. Thus much allowance would be necessary on the part of the European reader for the figurative ideas and expressions of the people. As the Arabs are unchanged, the theological opinions which they now hold are the same as those which prevailed in remote ages, with the simple addition of their belief in Mahomet as the Prophet.”⁶

“Now the weakness in all this Oriental thinking is that it assumes every event to be a special intervention of

⁶From, *The Nile Tributaries of Abyssinia*, by Sir Samuel White Baker, The Macmillan Company, 1886. Quoted by permission of the publishers.

some unseen personal intelligence. This intelligence has not been able to construct a universe that would work unless he incessantly shoved the *hands of his watch* backward or forward to point to some arbitrarily chosen time. And this Personality uses every beastly performance to express himself. The turn of the dice, the drawing of lots, the hoot of an owl, the howl of a dog, the flight of a bird, the bray of a donkey, the behavior of a sacred bull, the motions or bleat of a holy sheep or goat—all these are 'angels of God'! God is beastialized.

"So begin with institutional life, or you *misconstrue everything, assuming* God intervened in ancient times in a way that He no longer does."

A faculty member of the Duke School of Religion told Dr. Godbey that he was compiling a batch of "useless facts" in his vast research projects. Dr. Godbey replied, "God does not make useless facts. The trouble is that there are millions of useless brains."

At this time Professor W. F. Albright of Johns Hopkins University complained to Dr. Godbey that all of his students in Semitics were driven away by the radical Biblical criticism of his predecessor, Paul Haupt. Dr. Godbey replied, "Haupt never had any students and you will never have any either unless you train your own undergraduates."⁷

The storm which had been brewing for several years burst forth in a furious blast with Dr. Godbey's severe censure of Dr. Elbert Russell, who succeeded Dr. Soper as Dean of the School of Religion. Soper had left Duke after two years of service. Russell was a Quaker whom

⁷William Rainey Harper had to do this at Yale before he went to Chicago.

President Few appointed as Dean over much opposition. Since President Few supported Dean Russell in the controversy with Dr. Godbey, the latter was dismissed from his tenure at Duke University. There was ample justification for Dr. Godbey's reference, years later, to the Duke University days as, "a bellicose and disputational period."

Dr. Godbey wrote Dean Russell a long letter on August 6, 1931, which was printed in pamphlet form and sent to colleges, universities, seminaries and scholars all over the country. Quotations from this document⁸ are as follows:

"Since I found it necessary a year ago to announce that you could no longer teach required courses in my Old Testament department, it appears that I should plainly tell you why.

"It may not be familiar to you that in a well organized university each head of a school or a department must decide what assistants he needs, and must pass upon their suitability, as Dr. Gross does here for the school of chemistry, or Dr. Edwards, for the school of physics. Only by such organization can irreconcilable instruction be avoided and properly correlated courses assured. For lack of recognition of such departmental leadership there are, as all here know, three uncorrelated and partially conflicting schemes of Old Testament instruction upon this campus today.

"I am not at Duke through any seeking of my own part. I should never have thought of making application for a place here. I have never in my life applied for a teaching position anywhere. But ten times such positions have

⁸15 printed pages.

been offered me. I am here because certain leading officials of the Methodist Church, South, thought that I ought to be here. These officials are: Dr. Gilbert T. Rowe, at that time editor of the *Methodist Quarterly Review*; Dr. Stonewall Anderson, then General Secretary of Education; Dr. George B. Winton, now acting Dean of the School of Religion of Vanderbilt University; Dr. Alfred F. Smith, editor of the *Nashville Christian Advocate*, and Dr. Fitzgerald S. Parker, General Secretary of the Epworth League. It will take some explaining to make these gentlemen understand why there should be any deliberate obstruction of their hopes for the leadership of modern oriental scholarship in the Biblical courses to be established here.

"The movement first came to my attention through letters from Dr. Gilbert T. Rowe, when editor of the *Quarterly Review*, in 1924. He said, in brief, that he was hoping that I would come to North Carolina. He has since explained that he could find no other scholar in America who could write the Old Testament research articles that he wanted for the *Review*. Dr. George B. Winton, acting Dean of the School of Religion at Vanderbilt University has written:

" 'I took an active part in bringing you to the attention of President Few for a double motive. First, I thought, and still think, it is a deplorable situation that nowhere in the South is there to be found a worth-while department of Semitics and Oriental studies. Not more than two days ago I had occasion to answer a questionnaire regarding what is being done in that line at Vanderbilt University. My reply had to disclose the virtual absence of any such studies. It was my hope that Duke University might be in a position to step into the gap.

“ ‘In the second place, as I need not tell you, I was troubled by the fact that your own studies and attainments were finding no proper channel, and were in danger of being lost to the cause of sound learning. I should deprecate more than I can say, a failure to carry to larger fruition the auspicious beginnings of this work at Duke. There is no realm, it seems to me, in which that institution has opportunity of a larger, more unique or greatly needed contribution.’

“Dr. Stonewall Anderson, dealing for years with the churchwide problems of higher education, expressed himself similarly and looked furthermore to the possibility of some standardization of the curricula of our theological seminaries. He was in correspondence with me upon that subject at the time of his death.

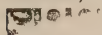
“I am not here as the result of an action or expression by the faculty of the School of Religion, for such a body did not then exist. Nor when the first little group assembled, was it officially notified to determine my field of instruction or to classify my proposed courses. Nor is the authority to do this inherent in the nature of the aggregation of School of Religion instructors. You in particular were not placed in charge of the Old Testament department. You do not seem to realize that a school of religion is in no sense parallel to a school of chemistry, or of psychology, or of biology, or any other university school of a single science. It is on the contrary a group of instructors dealing largely with subdivisions of special applications of schools that are distinct in the Graduate School. These special applications are only fortuitously associated in a School of Religion: and a professor of church history, for illustration, has as little warrant for prescribing to a professor of religious education

or psychology of religion as head of the history department in the Graduate School has for prescribing to the School of Education or to the department of psychology. Nor if any member of the group be asked to act as temporary dean, does he thereby gain the privilege of assuming entire control of some other man's department. Any doubts on this point could be referred to the American Association of University Professors."

Dr. Godbey charged further that there was indifference to modern discoveries in the Old Testament field. When Godbey first arrived at Duke University he carefully classified all library books which contained valuable material for Old Testament study. In addition he arranged a card-index of each article in *every* periodical and journal in the entire library which might throw light on Old Testament problems.

In meeting Russell's class on the "Prophets" for several weeks during 1927, Godbey was much dissatisfied with omissions of what he considered important subject matter. Godbey stressed ancient institutions, sociology, ethnology, anthropology and archaeology in his courses as invaluable background material. Russell's insistence that no Hebrew be required in the B.D. course further antagonized Godbey. As a final blow Godbey was not consulted about Old Testament courses when the new catalog was drawn up.

Dr. Godbey followed up his letter to Dr. Russell with a statement, "Reasons for the Open Letter to Dr. Elbert Russell," from which the following quotations are taken:



"I came to Duke University at the beginning of Sep-

tember, 1926. Dr. Russell arrived some two weeks later. Negotiations with me had been opened in the preceding March, and Dr. Few's decision was sent me in July. I still hold the letters. The Graduate Instruction Bulletin, published in April, 1926, shows that Russell was not engaged then.

"When I arrived, in September, 1926, I learned that men then teaching some Old Testament classes in the freshman year, without coördination to each other or correlation to possible graduate courses, had not been considered for the headship of an Old Testament Department. Dr. Russell, when he arrived, was not placed in that position, as shown by the prospectus leaflet of the new faculty. Dr. Few's interview with me in the preceding April shows that he was seeking me because of my long preparation in the Old Testament historical-archaeological background, in which he had no instructor. And after one semester's teaching he placed me in charge of the Old Testament Department.

"The right of a department head to organize and correlate the work of his own department and to pass upon the competency of his staff has been a direct issue from the first.

"In September, 1929, Dr. Russell's tactics being fully revealed, I asked Dr. ——— to come over to my rooms, one Sunday morning.

"But when I placed before him important documents by which the above tactics were revealed I found him totally ignorant of academic and interdepartmental ethics. And being wholly uninformed in the field of ancient Semitic

languages, Oriental history and archaeology, and unfamiliar with the shifting fields of Old Testament criticism, he could not or would not in three hours' time face directly the fact of irreconcilable elements in the situation—a fact which I placed before Bishop Mouzon in the following June, in response to a special inquiry. I never consulted the Bishop again, seeing how futile it would be. But I made plain to him then that the situation was designed to make me leave.

“Accordingly, in June, 1930, I turned to Bishop Mouzon, as president of our General Board of Education. In an hour's interview, reinforced by 12½ closely typewritten pages, I placed before him the irreconcilable situation. All the important elements in the situation up to that time were noticed in the papers. I told Bishop Mouzon that I thought the time had come to withdraw. The Bishop very strongly opposed this, both in the interview and later by letter. I must stand my ground. The Bishop thus officially accepted responsibility for any further steps that might seem necessary in the case. He recognized that the improvement of Old Testament courses in all our schools were at stake. The Mouzon papers were read later by thirteen other persons familiar with the situation, who concurred with the Bishop's view in all points. Nine of them were prominent members of the student body that year; and through them a number of other students learned of the Bishop's stand for a more scholarly curriculum, and all these knew that a better scholarly training for all ministerial students in the Church was directly in question.

“That I should not withdraw was also the policy urged by scholars in my field at the Universities of Chicago, Pennsylvania, and Toronto. Not one advised any other

procedure. The same attitude was taken by connectional friends at Nashville—I must keep on for the sake of the scholarly cause at stake. A similar expression had come a year earlier from Dr. ———, who had once found some difficulties in his way in a similar position. I did not at the time of this consultation with Bishop Mouzon consult with any member of the Duke faculty, nor of any of the two Boards of Trustees, for *not one of them* is expert in the ancient historical-archaeological-linguistic Old Testament field, which has been my specialty for thirty years.

“Bishop Mouzon agreed with Chicago friends in urging that a mass of data presented him be urged upon Dr. Few’s attention. This was done in July, 1930. The only immediate effect was that Dr. Few grew angry at my consulting *anybody*.

“The next step urged by scholar-friends at Duke who had considered the data in the Mouzon papers, and by others elsewhere also familiar with the data, was to urge the consideration of the facts by the academic administrators at Duke, who were not well informed about the situation, and whom Few was not consulting. This movement took form slowly during the year, with much consultation. At length in August, 1931, carbon copies of the Open Letter to Dr. Russell were submitted to counsellor-friends in Nashville, Chicago, Duke and in the field. All improvements suggested were accepted: the letter expresses a very strong body of competent and Christian scholarship. If the open letter was not effective with the *small administrative* group, a larger circulation was *advised*. Persons who *disapprove* will not thereby *prove their own* scholarly competence. But it will be kept clear that the Open Let-

ter is an advised and coöperative production, developing slowly through two years from the futile consultation with Dr. ——— in September, 1929.

(Eighty pages followed of favorable reactions of scholars and Duke University students and alumni; they are too voluminous to be reproduced here.)

Dr. Godbey then addressed a communication to President Few enclosing a copy of the Open Letter to Dr. Russell. Dr. Few wrote Dr. Godbey as follows on September 18, 1931:

"I received your communication dated September 1, addressed to me and to other officers of the University and enclosing an Open Letter. I had prepared a statement which I expected to read at the regular faculty meeting of the School of Religion yesterday afternoon; but you were absent and I did not read my statement. It seems, therefore, necessary to write you a letter.

"If you will refer to the invitation which on July 19, 1926, I gave you to come here, you will note that you were invited to come in a most modest and tentative capacity. Later on it was agreed to put you in charge of Graduate Old Testament work. While your quotation of me on page 17, is from memory, you got my words with essential correctness but you have misapplied the words. You also quote Dr. Soper as saying that I wished you 'to devote your entire time to organizing and directing Graduate Old Testament study.' This was precisely my wish and was apparently Dr. Soper's. My idea then was, and has all along been, that the students taking your courses would, as a rule, enroll in the Graduate School

of Arts and Sciences as candidates for the A.M., or Ph.D., degree rather than as candidates for the B.D., degree in the School of Religion. This plan could have been worked out in a modest way, and I still think that you might have been useful to us here. It has developed that very soon after your coming here you began to insist that some of your courses, although primarily for graduate students, should be required of men who enroll in the School of Religion. I more than once reminded you, and you should have known without any reminding, that the 'required' courses in any curriculum are determined by the faculty and not by the individual instructor. Your demand at that point has all along been impossible and unreasonable.

"Furthermore, you have had no more right to interfere with the work of Dr. Elbert Russell or with the students who take his courses in the Department of English Bible, than you had a right to interfere with the work of Professor Branscomb, for example, or Professor Rowe. Dr. Russell came here before you came and his position was well understood by us all when you came upon the scene. If you did not understand this or the authority given you when you were put in charge of Graduate Old Testament courses, then so far as I can see, it was just because you were so pre-possessed by your own ideas that other ideas could not find lodgement in your mind.

"No one has interfered with your legitimate functions here; and I am sure no one will. I am going to assume that in the future you will be equally ethical and not further interfere with the functions of any of your associates. And in the light of the unprecedented nature of your Open Letter I hope that you will not take it amiss if I

say to you frankly that so long as you remain here it will be expected that you be completely loyal to your own obligations, as well as abstain from interference with others.

"Just this personal and final word. I have taken a deep interest in you since you have been here and have tried in every way I could to help you. I came to the conclusion in the spring and summer of 1926 that you were a man of learning and that, as Dr. Winton has written, 'your own studies and attainments were finding no proper channel and were in danger of being lost to the cause of sound learning.' Hence your invitation to come to us.

"Your Open Letter is so full of sheer wrong and gross injustice that, in my opinion, unless you do what you can to correct it, the weight of it is bound to bear you down; and you will surely fall in the estimation of right thinking people.

Sincerely yours,"

Commenting in part on the above letter, Dr. Godbey wrote:

"In the above letter, referring to a small passage on page 17 of the 'Open Letter,' you assert that I quoted you from memory, and misapplied your words.

"Why did you not take care to *find out* what I was quoting from? The fact is that I referred to a three-page letter which I wrote you January 12, 1928, explaining carefully that the *undergraduate* Bible work should be such as to create a historic interest in the ancient world: that I had long done such work with high-school students and farmer

folk: that it was useless to advertise graduate language classes till this was done; that one step should be the offering of Hebrew as a junior college elective, as Wanamaker had approved two years in succession. And you wrote of my letter, on January 18, 1928, '*I hope that the ideas contained therein may be incorporated in our curriculum*'."

Dr. Godbey made a formal reply to Dr. Few's letter on September 25, 1931, as follows:

"As I have long held your *signed approval* of my main courses, given at three different times, and your approval of the place I proposed for them as required courses in a correlated and unified Old Testament curriculum, and as my statement of the *necessary* relations of Old Testament Courses in a University Old Testament School has been before you in documentary form and has not *changed a particle* from the beginning and *is never going to be changed*, I must say to you first of all that your letter is a tissue of errors from first to last.

"*Second.* Concerning the great outstanding features of the Open Letter, incompetence in scholarship and immoral procedures in the School of Religion relative to courses and theses, you have nothing to say.

"*Third.* The polite circular letter of September 1, invited the *united consideration* of the facts in the 'Open Letter to Dr. Russell,' by yourself and your academic chiefs of staff.

"None of these join in your attempt at reprimand.

"You did not even mention the subject to some of them.

"*Fourth.* No such circular as the above was sent to anyone of the S. R. faculty, nor were copies of the 'Open Letter' distributed to them, nor to members of other faculties. I did not present the matter for their official consideration.

"*Fifth.* Your grossly perverted statement of the conditions under which I came, your charges of interference with the work of Dr. Russell, your charges of prepossession by my own ideas till I could not see what other people meant; your assertion that my Open Letter is full of sheer wrong and gross injustice, are *fantasies*. The records are against you. The Open Letter began, as you should remember, with a conference with Bishop Mouzon upon the whole situation over fifteen months ago.

"*Sixth.* I will remind you of the pathology of fourteen months ago. When I found that your duly signed approval of my statement of the necessary natural relations of my main courses as required courses had no practical result, and that Semitic scholars agreed that no first class scholar would stay here under the *resultant* conditions, I was ready to leave in silence, as you ought to remember. But my very old friend, now Bishop Mouzon, was here at the pastor's school. I asked him for an hour's consultation, June 19, 1930. I took all the documents including the statement of inevitable natural relations of my courses which you and Dr. Wanamaker approved, and your signed approval. I took photostats of scholastic records. I gave him typewritten copy of all the discussion and data of the conference,

and a supplementary typewritten statement of some further data and documents; the whole amounting to about twenty-five printed pages; practically all the features of the Open Letter down to this last year, with several other items of importance.

"The same statement had been earlier presented to Dr. Ira M. Price, my chief correspondent and adviser at the University of Chicago. My preference to leave, which you ought to remember, is a complete answer to the charges of an unprovoked attack upon Dr. Russell.

"I explained to Bishop Mouzon, as I had to Dr. Price, that many of the important data were entirely unknown to you, and that under the delicate circumstances I did not feel that I should act upon my independent judgment. The Bishop wrote, after some days consideration, that I should place before you all that I had discussed with him. Accordingly, on July 16, 1930, I sent you copies of the Mouzon papers, with statement that I did so at the advice of Bishop Mouzon.

"You were physically prostrate! Not recovered, so you said, from the strain of General Conference and the subsequent activities associated with the commencement period. July 26 you wrote me a letter which showed that you had *lost recollection* of the simple elemental statement so often made to you, that any strong Old Testament School or department in any modern university is independent of any dictation upon the part of any other School. This was the very plan for which I hold your signed approval. But you added that you were '*now convinced that the plan now in operation here is a failure.*'

"You added that the Mouzon papers contained much that you thought very wrong, which you would like to point out to me. In my reply I stated that my letter of Jan. 3, 1929, 'summed up fifty years experience of American Semitists.' But this is still strenuously opposed by the present S. R. faculty organization.

"On Monday, July 28, 1930, you sent me word to come to your house at 5:00 or 5:30 for a talk over the things that were wrong.

"I went, taking all documents, the two recent books by Dr. Ira M. Price, and three volumes of inductive methods by Chicago professors. I had a share in the compilation of two of these. I hoped to get a little attention to scholarship.

"I *opened*, by showing the new monumental books of Dr. Price, and speaking of his thirty years leadership in this field of correlating the Old Testament and the ancient monuments; his prominence in Chicago University; his work in encyclopedias, and years of headship in Old Testament courses in the Oriental school of the University. He was now emeritus professor, and it was to him that the original manuscript of *The Lost Tribes: A Myth*⁹ had been referred by the editor of your University Press, and it was upon his hearty approval that it was recommended by Dr. Baum for publication.

"Then you broke in. I stopped and quietly made notes.

⁹"Not a single bishop north or south could review my LOST TRIBES: A MYTH. Our bishops are not scholars."

And you did not try to point out one single *misstatement* in all my papers during two hours, nor did you at any *subsequent* time, during a whole year following; not once.

You were simply angry that I consulted anybody at all: particularly Mouzon.

"*Seventh.* With improved physical condition in the fall and winter, I noticed occasional efforts at more cordiality.

"But students recognized the irreconcilable conflict as never before: and a continuous storm of their complaints came to me. The more urgently inquisitive were shown the Mouzon papers.

"*Eighth.* As stated in the beginning, I hold your signed approval of the place proposed for my courses as required courses made at three different times in the first three years. This excludes your statements that I am going out of my way to interfere with Russell. The third time was in response to my letter of January 12, 1929, in which I pointed out the inevitable conflict of different *schemes* of handling the Old Testament, and stated the *history* of the Chicago-Yale plan (detailed in Goodspeed's, *Story of University of Chicago*).

"In conclusion: Since you are commonly supposed to approve the *laissez faire* policy, when in a dilemma, of 'letting things work themselves out', it would appear that you are morally bound to approve the way they *do* work out. It would seem that I am now entitled to an expression of approval instead of rebuke."

“Relative to the Open Letter, another outstanding Chicago scholar of thirty years standing, has written:

“I am amazed at the revelations as they are reflected in the charges made by you in this Open Letter.

“‘When you went to Duke University I was very glad of your appointment, and I thought that now we should have the start of a center of scientific work in Biblical studies in the South: and this is the thing very much needed down there’.”

President Few wrote Dr. Godbey the following letter on January 28, 1932:

“I will, therefore, recommend to the Executive Committee of the University, that you be relieved of all further duties to the University as of February 1. You will of course be paid in full for the year 1931–32.

“I will recommend to the Trustees of the University at their meeting in June that you be granted a year’s leave of absence for 1932–33 (the seventh year since you came here) at one-half salary and that with the close of that year your connection with the University come to an end.”

Dr. Godbey’s last check from Duke University was for June, 1932.¹⁰ The promised sabbatical leave with the one-half salary was never granted. Dr. Godbey applied for the sabbatical leave on March 29, 1932. Dean W. H. Glasson, then Chairman of the Sabbatical Committee,

¹⁰Dr. Godbey was now 68 years of age and full of vigor both mentally and physically.

wrote Dr. Godbey on April 27, 1932, asking how the leave would be spent. Dr. Godbey replied on May 3, 1932, giving the requested information as acknowledged by Dean Glasson on May 5. Dr. Godbey having heard nothing further wrote to Dr. Glasson on July 14, asking for a report on the action of the Sabbatical Committee, but *no reply was ever received from this inquiry!*

A faculty member at Duke, in discussing Dr. Godbey's dismissal, said that his retirement was due to his inability to hold the students' interest; to his repetitions and generally poor teaching. In answer to this Rev. Garland R. Stafford,¹¹ a former Godbey student, wrote on December 7, 1945:

"I regard Dr. Godbey as the greatest teacher I ever had. His inductive method made the student examine sources of information for himself. This was paralleled by his relentless insistence upon distinguishing fact from opinion and upon accuracy in reporting the facts observed. His consuming passion seemed to be to get his students to apply the scientific method to the study of the Bible and the ancient world. My experience with him I consider invaluable."

During the period of controversy at Duke University an M.D., from a nearby city, took a dig at the Doctor by telling him, "Why don't you go on up North where you belong?"

¹¹Secretary of the Student Ministerial Association.

CHAPTER 6

AN OUTCAST AT WORK

Dr. Godbey continued his scholarly labors without let-up.¹ He continued his research on the history of early Methodism west of the Mississippi River. This required much time working in St. Louis at his headquarters. At this time Dr. Godbey published two outstanding works: *Pre-Mosaic Hebrew Religion* (1934), and *New Light on the Old Testament* (1936). These books were privately printed and bound in such a way that additional pages could be added as new material came to light. However, the press of other work, and the disruption of archaeological expeditions during World War II, prevented the addition of other material. These two books, however, remain a monument to his superb scholarship, and its material cannot be found under one cover in similar publications anywhere else in the world.

Few people ever called on Dr. Godbey. With one or two exceptions the Duke faculty almost completely ostracized him. Local ministers who could have profited immensely by taking advantage of his help with Biblical studies and pastoral problems, with few exceptions, completely ignored the veteran scholar.²

Dr. S. H. H. Howard of the M. E. Church, South, wrote Dr. Godbey for a critical review of the book, *They*

¹From his early days at the University of Chicago until 1935, Dr. Godbey published over fifty monographs.

²For ten years during the post-Duke period, the writer was, with rare exceptions, Dr. Godbey's only caller, student and disciple.

Wrote on Clay. The answer, dated October 11, 1938, shows Dr. Godbey's mastery of Semitic scholarship:

"I appreciate your request for an estimate of *They Wrote on Clay*, which has just appeared as a posthumous volume of Dr. Edward Chiera, the Protestant Italian-American scholar, who died over five years ago, while Director of the largest scholarly enterprise undertaken by the Oriental Institute of the University of Chicago: viz., the compilation of a complete thesaurus of all known Assyrian words and phrases. This had been projected by my friend, Dr. D. D. Luckenbill, who died in 1926. He had expected to complete it by 1930, but the new material recovered by recent explorations is so voluminous that the thesaurus is not yet finished. One including all Assyrian words known at each center of research can never be technically complete while new discoveries and translations are being made.

"Dr. Luckenbill was immediately succeeded by Dr. Chiera, who has made the largest single contribution to the knowledge of the sociology of the Old Testament than has been made in the last 1800 years, through his excavations at Nuzi. The *Habiru* or *Khabiru* had been perplexing scholars ever since the discovery of the Tell el-Amarna letters in 1890. The belief that they were what we call *Hebrews* had slowly grown: yet this opinion brought no real information. For various inscriptions showed the *Khabiru* to be people of different languages, cults and activities, in different lands, for a thousand years before 'Israel' entered Palestine. They were not racially or vocationally one people. But Dr. Chiera found them very prominent in the community records of 1500-1400 B. C., which he dug up at Nuzi. Their per-

sonal names were of different languages and their employment varied; but all were 'bondsmen' or 'bondswomen'. Dr. Chiera wrote me in 1933, shortly before he died, that they were clearly a servile or social-economic class of some sort found at various times and places in the ancient Oriental world. The origin of their technical name did not certainly appear. The most plausible suggestion is that *Habiru* is a derivative from the Semitic verb *habar*, 'to bind' (whence 'Hebron-Confederacy'). The original *Habiru* were probably the poor Semitic 'uplanders' who 'bound themselves' to serve well-to-do Sumerian agricultural employers of the river valleys. After the rise of the first known Semitic-speaking ruler, Sargon of Akkad, (whence 'Akkadian'), about 2700 B. C., *Habiru* could mean anybody at all who 'bound' or 'pledged' service to the new Semitic-speaking overlords. The activity most prominent in the various records is that of military service. In that relation the *Habiru* were a sort of a 'frontier police' or mercenary soldiery, (remember how French and English colonists hired Indian tribes to fight for them!). Saarisaalo and others have continued and expanded Chiera's constructive study. How the *Habiru* system worked in the Old Testament records I pointed out in the *Advocate* of February 28, 1936. That this information is revolutionary of our popular notions of the ancient *Hebrews* needs no emphasis.

"This outstanding work of Dr. Chiera's has been suppressed in *They Wrote on Clay*. The book as he planned it shows us the experienced lecturer. In many a 'magic lantern' lecture I have never been called upon to expound or comment upon any scriptural passage or Old Testament story or debated dogma. Pictures do not lead a

popular audience to inquire of such things. But I have been held as long as an hour after the picture-lecture answering such questions as, 'Why is one city built on top of another?' 'How do you tell which of two ruins is the oldest?' 'Which one is the oldest yet found?' 'What people lived there?' 'Why don't you know?' 'Were the oldest people in the Euphrates lowlands aboriginals?' 'Or did they come from another land?' 'Where was that, and why did they leave it?' 'At what time did they come?' 'Did they build with stone before they got into the Euphrates Country?' 'Do these people call their temples MOUNTAINS?' 'Are there any temples like theirs found in the mountains?' Isaiah (2:2ff) talks about 'the mountain of Yahu's House.' 'Was he one of those people?' 'Did they worship Yahu?' 'Did they trade much with other peoples?' 'Why is the writing on those stone tablets not like the writing on those clay ones you showed?' 'How many kinds of writing have you found?' 'How many kinds of records?' 'Did any of these people write on palm leaves, bark, wood or skins?' 'How do you know?' 'Where was the olive orchard Noah's dove found?' 'Why was it not drowned out?' 'Why are there no ruins along the last 90 miles of the Euphrates?' 'What is the land in Gen. 2:11-13, that is watered by mists?' 'Who found that out?' 'Which are the Pishon and Gihon rivers?' (Gen. 2:11-13). 'Are there tigers along the Tigris?'

"That is the way popular questions may run. In the end this secures a pretty fair idea of the physical conditions in which ancient cultures of the Orient developed. Dr. Chiera, with long experience with such questions, planned his book six or seven years ago, to present the answers. And the plan included placing an illustrative

photograph at each possible point. As published, there are 100 illustrations, mostly half page; a few full page. But the Doctor nowhere goes into Biblical exposition; nowhere claims that certain interpretations result from certain discoveries. For he had ever before him shining illustrations of the fact that excavations are never safe expositors. Sir Flinders Petrie and Sir Charles Woolley have gained knighthood through long years of superior mastery of the technique of digging and preserving; but Biblical scholars think them both laughable when they attempt constructive exposition. I can name a dozen more or less scholarly books in this domain published in the interest of utterly fantastic historical speculations: but I will not advertise them. Dr. Chiera attempts no construction in Assyro-Babylonian history: nor does he deal with the religions at all. He would give the reader a comprehensive view of the physical environment and some illustrations of the material products of the ancient cultures: no more. This leaves the student unhampered by misleading speculations.

"But the young editor and his collaborators do not know how a popular audience will react to an illustrated lecture. I speak advisedly, for I know the Oriental Institute. In the past 22 years I have built up a collection of nearly 1,000 lantern slides especially designed to interest those who wish some light on the backgrounds of the Old Testament. I have repeatedly visited the Oriental Institute, only to find that they had no suitable pictures, nobody trying to make any, nobody ever giving such lectures. My last visit was only two months before young editor Cameron wrote his preface to the book. The Institute shows no appreciation whatever of the fact that it is the Bible-reading and Bible-studying public that

pays for such ancient Oriental research. The amount of support from the irreligious public is negligible. The present Institute group has fallen very far from the days when William Rainey Harper was making every one of his students feel that every discovery in Mesopotamia directly contributed to a better knowledge of the Old Testament backgrounds. It is not adapting what it finds to that popular audience that will pass final judgment upon it.

"Did the busy Institute expect the busy reader to glance over the book once and then throw it away? For it has provided no topical index for the 234 pages and no index for the 100 illustrations. I have lost four hours of time after a first reading turning back and forth to consider certain topics a second time. But the critical reader who wishes to consider certain topics several times are those who will sell or kill any book. One of the most valuable books on my shelves went out of print 30 years ago because it had only three pages of index instead of 30; hence useless as a reference book for classes. Then a two-page quasi-map is used by Cameron for the inside binding, front and back. But not a single excavated point is shown. That will anger every teacher who is careful to see that his students know the exact locations and strategical significance of each site. It will anger every reader who has no large scale map at hand. And titles are grossly misplaced: Irak, for instance. And the fact that there are two Iraks: el-Arabi and el-Ajemi, is not shown. A fair inference is that the editor did not know it.

"The same ignorance makes the editor speak of the 'Land of the Two Rivers' (pp. 13-24), when Gen. 2:10-14, has four. Why ignore the two whose importance has

been so emphasized by modern explorers and hydrographers? And Assyrian kings sometimes boast that they have mastered 'the four river valleys'. Recognition of the 'four rivers' of Genesis is essential to accurate political geography.

"Again the editor recognizes 'Irak' as 'coastland' (p. 23). Why did he not recognize that this is the same as the Akkadian *mat-tamtim*, or Sea Land, the Hebrew *iyyim* or 'coastlands': meaning all the lowlands adjacent to the Northern Persian Gulf. And 'Sumerians' he introduces on p. 50, without explanation. Why did he not say that they are the people mentioned in Gen. 11:2, as coming from somewhere East after a local flood, and settling in this flood plain of Shinar-Sumer: That actually we do not know by what ethnical designation these newcomers called themselves. That brings directly to us Gen. 11:2. Why did he not tell that the 'slime' of the King James Version, is an asphalt (unknown to all popular readers). Right there was the place to introduce Nebuchadrezzar's quay at Bagdad, explaining that this front of burned brick and asphalt had been washed by the Tigris for 2500 years without visible effect. But when, in contrast, he tells that erodible 'gypsum was exclusively used by Assyrian kings (p. 4)', where is there any case of its use before Asshur-Nazirpal III (885-860 B. C.).

"Leaving the reader in the darkness about the 'Sumerians of the Sea-land' is surpassed by his treatment of 'Hittites', and the Boghaz Koy strong-hold (p. 214ff). Why did he not put that site on the map in the curve of the Holys? I know instructors who would flunk a high-school boy if he missed that point. Why say 'about 10,000 tablets' when Winckler said 20,000? Why suppress the fact that Khattu-shash 'Silver City', is merely a regional

term and does not mean one particular ethnos or stock. Why suppress the fact that the Hittites of the time of Solomon and Elisha (I Kings 10:29; II Kings 7:6) are not those of the Tell el-Amarna days: and still other 'Hittites' are in Gen. 23. Precision on the points that *are* known will be insisted upon by those whom the editor wishes to take his book seriously. Why did he suppress the name Hrozny, who deciphered the language of the El-Amarna time by observing words in it that were certainly Latin? Why suppress the fact that these people called their language 'Kanesian', themselves, 'Neshash', and that 'Gregory of Nyssa' preserves for us the Greek form of the name? All this would have taken no more space than is used to impart speculative confusion to the reader.

"Another case of speculative confusion is on p. 98f where he says that Sargon's capture of the town on Shomeron hill (I Kings 16:24) and refilling the ruin 'with peoples from different parts of the empire was primarily responsible for the *Samaritan* problem that continued down to the Christian Era!' Sargon says he destroyed 'Samaría, the whole House of Omri', and brought in Arab tribes from the east side of the Red Sea. Nothing connects either event with Mt. Gerezim. And the great Sanctuary of the Shomeron time was not Gerezim, but Bethel. And the Arabs as police were ineffective: probably scooted for the desert as soon as Sargon was well out of the country, for the 'House of Omri' was able to send a contingent next year to fight Sargon at Qarqar. The Shomeron town was still a ruin in Ezekiel's time. In Ezra 4:9-10, we have a region in which Assurbanipal settled some Eastern peoples, perhaps half a century after Sargon's time, as a new police

force: hence their prompt reports to headquarters. Gerizim is not involved. The town of Samaria, destroyed by John Hyrcanus, we do not certainly know, for he turned streams of water on the site and destroyed all vestiges of the town. Yet the editor would identify the little village of Sychar with its ancestral devotion to the Gerizim of Joshua's time, with all these different cities! Such scribbling totally discredits the Oriental Institute! Had the editors mastered J. A. Montgomery's 'The Sumerians', they would have been wiser!

"Another case of bungled confusion through indifference to exact details is the statement of the deciphering of cuneiform inscriptions on p. 45. 'Travellers had noticed a number of inscriptions sculptured on rocks in Persia: each inscription was reported three times', etc. Just how many trilinguals had been recognized? In the confused two pages that follow, why conceal the fact that Grotefend deciphered the names of Persian Kings at Persepolis: using the Old Persian Alphabet thus found, Sir Henry Rawlinson recognized one inscription which he copied at Persepolis, as Old Persian, and translated it. With the certainty of the contents, personal names and place names gave the cue to the sound of many characters in the other two inscriptions. Then why suppress the fact that the four scholars who translated the new Assyrian Test-Inscriptions were Rawlinson, Fox-Talbot, Edward Hincks, an Irish clergyman, and the Frenchman, Jules Oppert? The public whose patronage the Institute desires will insist on this exact information. It is not going to spend hours or days trying to find out who those four men were.

"As for omitting names of pioneer explorers, on page

42 is introduced the pioneer work of the Frenchman, Bottà, excavating at Kharsabad or 'Sargon'sburg'; in 1842 Victor Place followed. But why omit Austin Henry Layard (1845-1894)? If the Institute is trying to arouse interest and inspire more workers, no popular purchaser is going to learn French and read Bottà. But Layard will be read as long as English exploration goes on. There is no practical diplomacy in the Institute. Another big chance was missed on p. 217-219, where inscribed models of livers directing the drawing of omens from them are presented: one from Babylonia, one from Asia Minor and one from Etruria. But the interpretation of liver omen by Jastrow is omitted and the fact that the caudal lobe is the 'supreme index' in Knudtson's 'Prayers to the Sun-God', and the paper read by George Foote Moore, more than 35 years ago showing that the 'Caudal-Lobe' was important in Levitical procedure as well as in Babylonia (King James Version: the Caul that is above the liver!), and that one priestly term in the Old Testament is the Sumerian *har-tom*, 'liver-inspector.'

"On pages 103-104 is presented an involved theory of the long lives of patriarchs presented in Genesis. The editor shows no acquaintance with calenders and calender problems. Many simple people count by moons only: they have no solar year. And their 'moons' may be reported as 'years' by other peoples. Stephen Langdon, 12 years ago, presented in the *Illustrated London News*, the fact that a sign meaning 'month' at ancient Kish was later used for 'year' by other people. He also saw a fragment of a Sumerian 'Creation' tablet beginning, 'In a day when the heavens and earth were not yet created: In a night when the heavens and earth were not yet created', which suggests Gen. 1. The editor needs a much wider acquaint-

tance with the literature of the subject. The fact that there are three different versions of these patriarchal ages he does not mention. He has totally excluded himself from consideration.

"Notice, in conclusion, his befuddled effort to explain the origin of the Code of Hammurabi, (pp. 75-89). He presents a worthless 'screen' photo of the stele: the fine netting totally destroys the cuneiform characters: and he gives no description. My own copy comes directly from the Louvre. The reader needs to be told that what we call columns are not vertical, but horizontal; running across front and back faces of the stone, so that the small characters stand on end. The five lowest columns of the front face have been erased. As for the fantastic suggestion of the big problem of selection which Hammurabi faced, he had about as much to do with it as a campus policeman has to do with making Ph.D. theses. He has himself portrayed as receiving the whole Code from the Sun-God: which means that he had to accept the compilation of the Sun-priests of Larsa and Sippara. On no other terms could he have reigned. There is no decree-legislation by popular assemblies. The 'codes,' as we call them, are a collection of case decisions: 'Case-laws: *Mishpatim* of the Old Testament: from *shaphat* 'to judge'."

The following letter deals with an archaeological problem, from an article in a German publication:

Durham, N. C.
Dec. 18, 1939

My dear Sir:

"Since I wrote you on November 25, one of the out-

standing archaeological shocks of the generation reached me. Years ago E. Meyer calculated from Egyptian sources that a definite Sothic calendar in Egypt dated from 4241 B. C. Much confident reckoning, pro and con, has resulted. But in *Forschungen und Fortschritte*, October 1, 1939, Dr. Alexander Scharff, who has been working on the problem some years, announces that this assumed datum was meaningless, and that Meyer's pre-suppositions as to the nature of the Sothic year were wrong. That leaves all chronology earlier than the 18th dynasty, somewhat in the air again.

"———. Born with the instincts of a naturalist, active in geology and botany from the time I was 8 years old, accustomed to hear the Bible read at family prayers in 4 languages, I was never overawed by the Archbishop Usher Chronology, and I felt that Biblical archaeology was something separate from world archaeology. Now Dr. W. F. Stinespring, a brother-in-law of Dr. W. F. Albright, has been here in Durham some years, and confers with me about new perplexities. He specializes in Greek Oriental archaeology: cannot work in the cuneiform or hieroglyphic. He concurs in emphasizing the following points:

"(1) Copper being worked in the Northwest Iranian Plateau as early as 4000 B. C., it has been assumed that bronze became prominent about 2500 B. C., and did not reach Central Europe till 1500 B. C. But recent archaeological discoveries compelled the comprehensive V. Gordon Childe of Edinburg, to say to the British Association, that the beginning of bronze in Central Europe and England must be dated back at least a thousand years. But he clung to the view that the knowledge of bronze came into Europe from the Orient. But by the time this

was in print last year German scholars announced in *Fortschungen und Fortschritte*, the discovery of 'bronze' ores known to the *earliest* Central Europe metallurgists. And further, they announced that the bronze and glass work in Central Europe were *native*: not importations. Hence bronze was available to some in Europe when others had only copper.

"Similarly, Pumpelly at Anau Turkestan, 35 years ago, found some bronze trinkets at Anau, and others of copper. That is, some of the known copper ores contained *tin*. But the Smithsonian withdrew from the Oriental field, and missed a chance. Now the Russians announce several old copper mines in Trans-Caspia that contain tin; and in the Caucasus, they find people along the north slopes who had 'bronze' ores: those on the central Caucasus had copper only. Those of the south slopes and Trans-Caucasia had bronze ores: So that bronze ages and Copper Ages were synchronous for more than a thousand years. As definite *successions* of definite length, they no longer exist. Also sharp demarcations between metal and stone ages disappear. The Old Testament shows bronze-clad champions like Goliath, Saul, Jonathan and other wealthy men, while poor peasant soldiery had only flint, etc. (I Sam. 13:19).

"Similarly, in the Orient, every limit has moved backward. Albright who knows no geology, and cannot be trusted to use archaeological terms correctly, some four years ago announced certain strata at Jericho as closing the gap to the Mesolithic. Schaeffer, at Ras Shamra, went down many feet through still older strata without *nearing* any Mesolithic. But Schaeffer accepted a fanciful speculation of Dussaud about the words *negeb* and *keret*. His handsome and expensive volumes are now

published. Nelson Glueck compliments the publication, but reminds him that the *negeb-keret* speculations were 'out of date' long before they were published.

"The same has happened in the Assyrian-Iranian Highlands. The lowest stratum at Susa, called Susa I, was for a time assumed to be the 'beginning' of a high culture. But one site after another had rapidly added testimony of much older culture, with well-fortified and well planned towns as early as 4000-5000 B. C. I spare you the details. But Ghirshman announced last year, in *Asia*, his sinking a shaft in the Persian highland that went about seventy feet below the level of the earliest culture hitherto recognized in the Iranian plateau. He found the margin of an ancient lake, with people who had domestic animals, and probably agriculture. How long it took for wind drift to bury them 70 feet deeper than the oldest cultures above tempts the imagination.

"Take Egypt again. Forty years ago Breasted, very young and very green, schooled by those obsessed with the notion that everything of importance in Palestine had come out of Arabia, took the notion that the Hyksos of Manetho-Josephus had to come out of Arabia. How Arabia got horses at that pre-18th Dynasty time he did not ask. Then with preconceptions as to the length of pre-Hyksos dynasties, he did not see more than 150 years available for the Hyksos domination, and discarded the 511 of Manetho-Josephus. But excavations have gone against him. The Hyksos are now known to have been Iranian horsemen and the long list of their princes found at Beth-pelet made the British Museum scholars announce three or four years ago that the end of the preceding dynasty would have to be pushed back 200 to

300 years. The latter figure would make the Hyksos period equivalent to Manetho's estimate.

"The latest chronological upsets have come forth from Athens, Delphi, Pylos and Ras Shamra. Shaeffer found that Ras Shamra had a great Mycenaean quarter with a tremendous business that involved complicated and probably polyglot account keeping. But he did not find any of their accounts. Angered debtors who expelled them probably destroyed the accounts. The like has often been done. Then Dr. Shear has shown us a great Mycenaean queen at Athens contemporary with the trade colony at Ras Shamra: and this year has revealed the ancient Pylos in the southwest coast of Messenia as a great Mycenaean stronghold and trade post, contemporary with the Ras Shamra colony. And for the first time we are shown a body of Mycenaean trade and tax accounts written in Minoan B Script. The conclusion is inevitable, that more than one language must be represented in the accounts of such an outpost. And Delphi has added the revelation that its original sanctuary was Mycenaean, in the midst of a Neolithic culture. Surprising wealth was found amid the ruins: accounts are not yet found. But the Greeks did not arrive till long afterward. The Minoan-Mycenaean shaped the liturgy and the tradition of the local cult."

A note attached to the following letter is interesting:

"My dear—

"It has taken me four hours to draft this,—required some reflection, selection and omission!—I don't want

too many confusing details. You can raise other questions later.

A. H. G."

This letter was sent as instruction to a group from Raleigh who came over to consult the Doctor:

Durham, N. C.
Feb. 11, 1940

"My dear—

"Your company must come again *very soon*. And it would be well to send me *beforehand* a memorandum of a few things you all want to talk about. A group of preachers in the Hickory region does that.

"You all now see the fundamental weakness of the Harper *Inductive Method*. He began it with academy boys at Morgan Park when he was not 25 years old himself, before 1880. Most of his own critical knowledge was *yet to come*.. The *American Revised Version* had not yet appeared. He did not think it prudent to disturb those boys with the notorious blunders of the King James Version. That means that your company is *tacitly* asked to accept the inerrancy of the King James Version. And they will *not*, in the end.

"You began with questions about *date* of documents. See my N. L. O. T., page 119: 'Now for our historical inquiry—'. (copy the whole paragraph.)

"Those who look into Hastings Bible Dictionary, more than 40 years old, are likely to have an unconscious prepossession that determining documents and their *dates* is the first step in historical reconstruction. The above cited paragraph covers the case. Rabbins have said, 'The

Talmud is not a spade to dig with!" I add that no documentary analysis *proposed* has lasted ten years! They are only card-houses that fall into chaos at the thump of a marble! It would take a small volume to recapitulate the kaleidoscopic shifts of the last 50 years. When I am delivering a fervent gospel message and some squirming soul wants to avoid personal decision by raising a quibble about date or inspiration, I know I am dealing with a fool who will never be saved till he stops his foolishness!

"Several indirect questions suggest that each of your group needs a copy of Ira Maurice Price's *The Ancestry of Our English Bible*. That will be a cyclopedia of information on questions advanced students are sure to ask. A meeting of your group should not lose time with befogged groping. Let each get the book.

"Also each should have *Walker's Concordance* which I showed you. For each will from time to time want to know if the translation of a given word is paralleled in any other King James passage. In the case of *Elohim*, that is a question of first importance, as I showed you. On August 7, 1938, I had to point out to Dr. D. H. Scanlon, retired Presbyterian pastor here, that *Walker's Concordance* showed fifty cases where *Elohim* was translated as *singular*, but specifying some pagan god; and 240 cases where it is plural, meaning pagan gods, or manes of the dead, as in I Sam. 28:13ff, 'I see *elohim* rising out of the ground!' Or Deut. 32:17, 'They sacrificed to *shedim*, not *elohim*: to *elohim* they had not known: newly risen from the grave.' There is nothing to dispute or deny: there is a popular *idiom* to be learned, and to be respected in *translating*. A dictionary that obscures this idiom misleads you.

"So your group in the very first verse of Genesis faces a fundamental question. In any *elohim* passage is 'The Lord' speaking? Or some pagan numen or ancestral ghost? It is indisputable that Old Testament compilers had hundreds of pagan sources of information! How then could there be any *Monotheist Elohist* document? Consider paragraph 99 of my P. M. H. R. (type it).

"Again: have the King James translators been infallible in their deciding which passages have *The Lord*, and which have *ghosts*, and which have cosmic gods—like sun, moon, host of heaven? The moral difficulties in the King James Version have been a 'thorn in the flesh' for three centuries. Is that the blunder of translators merely? Did God demand that Abram sacrifice Isaac? Or did local pagan numina demand it? Your group faces such questions continually.

"Again: does not the phrase 'spirit of the Lord' mean that the Lord stirred and moved men in olden times as He *does not do* today? Did 'the spirit of the Lord' come upon Samson in Judges 14:16? Or was it a 'tremendous rage'? Observe Josephus (Wars VI:IV, 5 & 6). Titus had commanded that the Temple be preserved. But a certain soldier 'hurried only by a certain divine fury' set it on fire anyhow! You see Josephus sticks to the old idiom! And when Titus tried to stop them the 'same enthusiastic fury' made all soldiers drive Titus away! Do you want expository comment? 'Neither any persuasions nor any threatenings could restrain their violence, but each one's own passion was his commander at the time.'

"As for source material, it will be of great value for each of your group to compile a list of lost books or documents that are referred to in the Old Testament: extant

when the compiling was done; lost since the Greek title of the Book of Chronicles, which is literally, 'What Remains'. It was 'all that remained' in the little neighborhood that compiled that pamphlet."

Dr. Godbey wrote to the group again as follows:

Durham, N. C.

May 21, 1940

"In my *crowd* to get in all the Old Testament passages last Thursday I forgot that the political institution that we want in the case of 'El Hanan the Dod', survives in modern Arabia, described by the great scholar of the Dominican Biblical School at Jerusalem that publishes *Revue Biblique*: Pere Jaussen, in his *Coutumes Arabes au Pays de Moab*. (pp. 150ff).

"Petty clans that wish the friendship or protection of a powerful neighbor will enter into the *Ben Ameh* (Am-meh) relation. This means 'son of maternal aunt'. The powerful chief accepts them as his *adopted nephews*. The alliance of brotherhood is indissoluble. All are henceforth of 'one bone and one flesh'. In practice it can be established between adjacent tribes in continual contact. It cannot displace immemorial feuds. But before such feuds begin shrewd chieftains will attach as many such little neighbors to themselves as possible (Romans had *reges socii*)."

"In modern Moab the heads of the clans or tribes wishing such alliance meet before a great sheikh with witnesses. The great sheikh draws his sword of state and lays it on a rug between the parties. They join right hands over it, and swear by Allah and the Prophet (before Islam they swore by other gods) that they enter

into the *Ben Ameh* relation. Henceforth there shall be neither treachery, theft nor bad faith between them. Though they quarrel, sometimes kill, they never cease to be members of the same *family*: 'sons of one father!'

"You will see that the Big Sheikh thus becomes the 'Adoptive Uncle' of his proteges. The Arabic term 'Dod' is still 'foster uncle' or 'adoptive father'.

"Now you see what happened in 2 Sam. 5:1-3. Up to this time David has been a most valiant captain in Philistine employ. All of David's rulership at Hebron was as a faithful Philistine vassal-captain. But Saul left no 'captain-son' and all the petty tribes expecting protection got none. So all the head men come to Hebron and propose *Ben Ameh*: they are to become 'his bone and his flesh'; he their 'Uncle-Protector'. The details of the ceremony before Yahu were probably about the same as in Moab. (Ruth of Moab was David's great grandmother). It shows how a kinship term can, by an adoptive fiction, become a political title."

To suggest the versatility of Dr. Godbey's interests, this letter is quoted:

June 16, 1940
Durham, N. C.

"I had two or three queries laid up for you last Friday but forgot them at the time.

"1. The curious Agricultural Ant of Texas has a relative in Georgia and Florida. Does it come as far north as N. C.?

"2. Have you Thos. Belt's, *A Naturalist in Nicaragua*, (1873). Ants are a major portion of that work.

"3. Has Mr. Brimley anything on the huge Eagle Ray

of the Carolina coasts—weighs several tons? Not to be confused with the relatively small ‘sting ray’.

“4. I have stumbled on 17 more cases of embedded frogs and toads from French Academy reports. Some experimentally enclosed in plaster lived several years. Possible limit not determined. I am wondering if your Department would undertake to publish a monograph on the subject?

“5. Has Mr. Brimley a report of any snake occasionally showing phosphorescent spots? I have some experience on that point.”

Dr. Godbey wrote to Dr. W. C. Coker, Editor of the Journal of the Elisha Mitchell Scientific Society, Chapel Hill, N. C., as follows:

Durham, N. C.

June 22, 1940

“I have your note relative to embedded frog material. I have not undertaken to arrange it. At different times I have collected from reports of foreign scientific societies for 200 years back, cases of imbedding in various ways: some accompanied by affidavits of witnesses. Such discussions in French and English societies reach as far back as Lord Bacon’s time. There are scores of cases, with scientific tests by biologists who know the necessary physiological conditions for hibernation. But in America we have some jackass naturalists who know no biology, and are content with asserting the impossibility of such embedding. Three new American cases came to me three months ago. One naturalist-scribbler was very eager to get all my scientific data, till some donkey at the Smithsonian assured him that such things were physiologically

impossible! Without detail, that is the general American situation.

"I am a veteran scholar on a \$300 pension, hence I have no money to promote any publication. My material would make a sizeable monograph. I can put it in order when some Department or University agrees to publish. The only important publishing I have been able to do in recent years has been by such prearrangement."

Instruction to a professor about Marihuana:

Durham, N. C.

Sept. 30, 1940

Professor Roger Adams

University of Illinois

My dear Sir:

Now look again at SCIENCE, Jan. 19, supplement, page 11, and you see plainly that the little ten line paragraph containing the word *Marihuana* is composite in the Editorial office: it barely notes three or four items in an extended report of the Bureau of Plant Industry. For the use of the term *Marihuana*, editor Cattell is responsible. For I immediately sent a polite correction, stating that an advisory letter of mine to Assistant Surgeon-General Lawrence Kolb relative to a test for certain vitamins, had been misconstrued. The word *Marihuana* was not in my advisory letter. But Dr. Cattell refused to publish my correction and returned it, red-pencilling the reference to SCIENCE. But last week *Science Service* got interested and wrote me to know the facts. I immediately sent *them* the correction which Cattell had red-penciled, and Cattell's letter

of refusal. So there will be further proceedings. It seems that the gun you have pointed at me may be more dangerous at the breach than at the muzzle! As to your misuse of Oriental terms, please consider the enclosed. For forty years my vocational activity had been in the language, literature, institutions and folk-lore of the ancient Orient beginning with the first American Edition of the Code of Hammurabi in 1903. On medical and narcotic lore of the ancient world, I know more than all the chemists in the land will *ever* know, unless they take years out for that *special* study.

As to the Arab word *Kif*, see SCIENCE, Aug. 9, p. 116, col. 2: "Ganja", etc. "In North Africa," etc.: that sort of vegetable *paste* is used only in *Egypt* and under the name "hasheesh". But this is *avoided* in all Barbary States. They use an immemorial smoking preparation to which modern *Moslems* apply the Arabic term *Kif*. Remember *Kif* is not an ancient Berber word. But they also apply it to a soothing after-dinner pipe of tobacco, as Prof. E. H. Palmer told us 70 years ago. But you plainly do not know him, just as you do not know E. W. Lane, of Cairo, whom I mentioned in my note to you. Now I will tell you that Lane spent *many years* in Cairo, compiling the *greatest* of English Arabic dictionaries, with the aid of Moslem colleges and scholars. He has also left us two volumes upon the *Manners and Customs of the Egyptians*. (Of Cairo. He has nothing of rural life). They remain unrivalled. The various narcotic shops and their products he knew intimately. So when such a man tells you that *hasheesh* is simply a vegetable paste (a hodge-podge), which is made to carry any desired narcotic mixture, there is nothing left you but unconditional surrender. All

the chemists in America do not know Cairo *hasheesh* as Lane did.

Now read New York *Times*, November 21, 1920; Sec. 2, p. 3, cols. 1, 2. In 1925-6 the U. S. Public Health Department made a very minute investigation of the whole hemp smoking question, with unparalleled opportunities for checking and controlling. In particular, it found voluble monographists who acknowledged that they had never seen a case of addiction of which they wrote. All their misinformation was derived from ignorant and sensational *feature-writers* for Sunday papers. That conclusion has *never been reversed*. But it promptly reversed some Canal Zone Court decisions! Such ignoramus feature-story writers are the only authority for the misuse of the term "Marihuana".

I add now that when that investigation began some Canal Zone doctors wrote to the Journal of the American Medical Association for information. The editors acknowledged that they had never heard of the curious variously spelled term.—As time passed they learned a little. I know *all* that the J. A. M. A. has *ever* published on the subject. You make it plain that you do *not*. The final word of the J. A. M. A., July 21, 1934, p. 212, was that "Marihuana" is not a legitimate or scientific medical or pharmacal term. It will not find place in pharmacopias and dispensaries in America any more than it has in *Europe*. The opening sentence of your Aug. 9 article defies the doctors and pharmacists but it will not convince them. As for the statement in your letter that, "the United States Government has adopted the term *Marihuana* and defined its meaning", it cannot do any more than it can make you say "phenol" for "benzol" or "menthol", or define "Hurrian" and "Mitanni" for

me. We *Scientists* make our *own* terminology; the "Government" can only "accept"—unless it is a Hitler Government! The comprehensive *Indian* term *Marihuana* will still be used as they *have* used it. As one dealing actively with a score of languages through 65 years, I can assure you that no government in the world can change the meanings in any dictionary or encyclopedia. Dictionary compilers tell the Government *how* words must be understood.

No reply was ever received to this letter.

Dr. Godbey knew Dr. H. T. Leach, a physician, since his early days on the Russellville circuit. He called Dr. Godbey out of Conference at Jefferson City, in 1940, to ask him about several problems which weighed heavily upon him, especially that of prayer. Dr. Godbey took much time in drawing up an answer:

Durham, N. C.
January 3, 1941

Dr. H. T. Leach
Elston, Missouri

"I have been slow in redeeming the promise made to you on morn of October 14, at Jefferson City. Just after you left, a scheme was rushed through the Conference to cut down the scanty pensions of the neediest Superannuates. My own was cut to \$232.00: and I have no other income. That forced upon me the necessity of preparing documents appealing for correction. Other work assigned me held me at St. Louis libraries for a month. Not till now could I give some time to answering you. I must also explain that for 21 years I have to do all my work

with a crippled right hand, which cannot use a pencil. I have to pen it, then pay a typist to copy. This lessens the amount I can produce.

Creation Stories of Genesis

“At once the stupid King James Version faces us with problems that mere English-reading, grade-school-intelligence cannot solve. The first chapter tells of the creation of a succession of forms of life, man being the last. Chapter 2, begins by making man of mud, then blowing in his nose to make him live; then making animals the same way, and bringing them to man to see what he would name them. The first legend is shaped by the mountains of Palestine, with geological strata from Cretaceous to modern; and erosion bares fossils. The second is from the alluvium of lower Babylonia; no fossils. River mud slowly fills the N. W. end of the Persian Gulf, for hundreds of miles. Everything is built of mud.

“Again, ‘Create’ in Gen. 1:1, is the ‘cut down’ of Josh, 17:15; Hebrew *bara*, a carpenter’s word. ‘Firmament’, in 1:6–7, is the term for the thin metal plating with which domes or ceilings were lined. This writer thought of a skilled ‘carpenter-god’. But in Gen. 2:7, 8, 18, the word ‘formed’ is to ‘mould like a potter’. Compare Jer. 18:1–10. The word ‘Creator’ in King James passages is the Hebrew *yotser*, ‘potter’. Again, Gen. 1:14, has the stars for ‘signs and omens’. But Jer. 10:2, says, ‘Pay no attention to the signs and omens of the heathen’. Compare Jer. 8:1, 2, with a good concordance, see how *dominant* was the cult of the ‘Host of Heaven’. That brings a new way of measuring time. ‘And there was sunset, and there was sunrise-day one’ (Gen. 1:5).

So 'Day Two' in verse 8: 'Day Three' in verse 13: of 19, 23, 31. 'Day' *begins* when the starry 'Host of Heaven' *appears!* A fragment of Sumerian Myth of creation recovered at Kish, some 14 years ago, begins, 'In an *Eve* when Heavens and Earth were not yet created: In a *Morn* when Heavens and Earth were not yet created'. So we know this making the *new day* begin with *Sunset*, came from the old Sumerians.

"Gen. 1:2, brings a *direct* challenge. 'Spirit of God'—*ruakh elohim*, is the ordinary word for *wind*; four of them in Ezek. 37:9. And *Elohim*? *Any kind* of spirit, ghost or goblin; big god, or little one. Which is here? Jonah 1:3, says, 'Nineveh was a city *great unto elohim* of 3 days journey'. In English this would be, 'it was *so by-god big*, it took three days to go around!' We have *scores* of passages in which *elohim* is used for emphatic or exaggerative expressions. See Gen. 1:2, 'The earth was barren, chaotic; darkness on all the sea, for a tremendous tempest was sweeping the face of the waters', a coherent statement.

"You have enough now to make it clear to you that the Old Testament is a 'literary deposit' left by clashing and commingling cults and stocks through *several thousand years!* God and bad are embattled. Ours is the responsibility of choosing between the *better* and the *worse*, as in Joshua 24:15. To put all observations in the Old Testament on *one level*, and declare *them all* to be equally authoritative 'commands of God' is to advertise ourselves as *moral idiots!*

Flood Stories

"More than 100 stories of destructive floods have been

gathered around the world. Sir James Frazer's one-volume edition of his 'Folk Lore in the Old Testament', would give you more than 80, as I remember. To claim that all these tales originated in *one* event, as has often been done, is to advertise one's self as absolutely ignorant of *every one* of them.

"Any serious consideration of floods brings us to *geological factors*. The eastern delta of the Ganges was submerged 100 years ago by a monsoon sea wave that destroyed 300,000 people in one night, piling the fields with sand heaps. That often occurs at the head of the Persian Gulf, the stormiest body of water in the world! The original head of it was at *Hit* on the Euphrates, about 100 miles west and north of Bagdad. So we have river floods *coming down* the Euphrates, while Persian Gulf tidal waves *push up* from the south-east.

"Then we have the Armenian mountains pushed up to present height in *Quaternary* times—since age of man began. A consequence is that there are legends of floods in Ararat Valleys (Ur-Artu), from one age to another—some of which may have occurred 500,000 years ago. Then a volcanic eruption can produce a flood. Vesuvius melted snow and buried Herculaneum under a torrent of mud. In 1816, Ararat exploded to the Northeast, and sent destructive torrents down that side. The Russian scientist Parrot visited the scene. English version, 'Parrot's Journey to Ararat'.

"It lies on the surface that no 'Ark' ever '*climbed*' a raging Euphrates flood till it *crawled out* on Ararat! But fused peoples will fuse their traditions. Second, we have to get our 'Mountains' out of our King James Version. The Arabic word *jebel* means the *terrace* above the *flood-plain*, both in Egypt and Babylonia—No 'universal'

flood was ever in the story.—Next: the olive grows only near *sea coasts*, and preferably in salt marshes. But when ‘Noah’s Ark’ stopped (8:11), an olive orchard that had *not been drowned out* was *close by* on some coast. The American missionaries, Smith and Dwight, saw this point more than 100 years ago. In their *Missionary Researches in Armenia* (1836), they observed that olives would *not grow* on Ararat, nor *in any* highland region. No olive trees were nearer than the torrid coast of Baku, 300 miles northeast, on the Caspian Sea.

“I think this is far enough. We mix Indian, French, English, Scotch, Irish and Dutch traditions in America without getting into trouble about it. To recognize a like ‘melting pot’ process in the Ancient Orient should be a help to the student.

“I add that the cuneiform stories tell the main element in the Genesis tale. It was a Persian Gulf *tidal wave* that swept up the lower Euphrates drowning lowest points, half drowning others—not injuring others. All a matter of *local elevation*. The only reliable commentary on the Old Testament is a knowledge of ancient ways!

Snake Oracles Excluded from Yahu Parks

“That’s all there is in Genesis 3. The potter-god in Gen. 3:5, has planted his garden on the east coast of the north end of the Persian Gulf, where it *still does not rain*, as Layard pointed out 100 years ago. The heavy ‘sea-dew’ is ample irrigation. The Yahu Park is there on the *Edinnu*: the Sumerian for a ‘terrace above flood-level’. An oracle tree is there, of which one inquires about good-luck or bad-luck. Such abound in the Old Testament, and

also in modern Palestine and Syria. There is also an *ets hayyim* or 'tree of living spirits'—(immortal dead). But the custodians must not let any *snake oracle* be consulted about 'good and evil luck'. Here is something spread through all the ancient Orient, and modern. The word 'divination' in your King James Version, is the Hebrew *nahash*, 'snake'. Moses is represented as beginning his work at Pharaoh's court, by showing that he and Aaron are the best snake charmers. Hezekiah thought that nonsense should be stopped. Evidently he did not credit Moses with it: 2 Kings 18:4—Wherever men bury their dead under little stone heaps, the first animal that appears there may be thought the spirit of the dead, and revered and consulted accordingly. Throughout the islands of the Mediterranean, the little harmless snakes that appear in a house, or in a tree by it are thought ancestors, are called *dom-ostvoi*, or 'house mothers', and the *mother* of the household furnishes them milk, and interprets their movements. Here we have the woman with her 'household' oracle-ancestor. In Babylonian art, such snake spirit by a tree is often give a human head, to show that it is a human spirit. The reformers who compiled this chapter sermon say the oracle snake never foretold anything but hard work, sweat, poverty and scanty vegetable crops.

"The whole conception of a 'fall of man' is *alien* to *that* time, or to much later times. It is not early Jewish. It is the result of Western minds attempting to interpret an Eastern sermon that they did not understand.

There Never Was a Man Named Adam

"Consider Gen. 5:1, 2. This is the colophon—summa-

tion of a Sumerian story—probably closed chapter 2:7. A clay tablet of Sumerian creation had the compound A-Dam in the 4th line—‘*male and female*’: ‘mating animals—pairing animals. So Gen. 5:1, in Hebrew, is the word *Adam*, which is never a proper name, nor individual man. It is the regular *generic term* for *mankind*, the human race, all through the Old Testament.—So read 5:1, ‘In the day God molded *man*, in the likeness of God He made him’—A-Dam (male-female) created He *THEM*, and called *their* name *A-Dam*, in the day when *they* were moulded. You see the term A-Dam is definitely plural or collective: *THEIR* name is ‘ADAM.’ And nowhere in all Judaism is ‘Adam’ ever used as a personal name. *That* use began among *Medieval Gentiles*. But there being no *historic person* named ‘Adam’, there was no *fall* of such a ‘historic person’.

“In rebuke of *wild generalizing* from an *assumed* fall, an old Presbyterian Preacher read Psalm 51:5:

“‘Behold I was shapen in iniquity: And in sin did my mother Conceive me!’ Then cocking his head on one side, he said: That so, old fellow?—Well, maybe you are right!—But *My Mother* was not that kind!’

Does God Hear Prayer?

“Indulge in no abstractions. Let us deal with concrete facts.—Does God heal disease? If so, *How* does He do it? Your profession believes that He does—and that you have to find out *how*? When you do, you are only thinking the same thing God thought *aeons* ago! So said the great Kepler, who discovered the three laws of planetary motion. ‘Oh God, I am thinking Thy thoughts after Thee!’ Paul says, ‘We are collaborators with God’—

Can you succeed as a doctor, if you work against Him? Just try it, in the laboratory!—What do you mean by the expression, ‘having faith in God’?—I mean living so that God can have some faith in us! What do you think of a sot who will not let booze alone, but prays that he may *never* be drunk?—As a doctor, you meet things parallel to that every week. Margaret Fuller Ossoli, a hundred years ago said, ‘I accept the Universe!’, and Carlyle ejaculated, ‘Gad—she’d better!’—so if you pray, you should pray ‘on the side of the Universe!’ That is what Jesus meant in Matt. 21:43. Priestly fanatics were raging because He told them their leadership in things of ‘The Kingdom’ (or Universe) should be taken *from* Jerusalem and given to a people bringing forth fruits of it. ‘Whoever *stumbles* on this stone, it will *break him*. But if the stone falls on him,—it will *pulverize* him!’ In your medical laboratories you learn new things about the methods by which God gets certain *results every year*. But would it profit you to fervently pray that results be *reversed*: that typhoid microbes become sugar and sugar become strychnine? I suspect you would be among the first to ‘cuss’ at such prayers!

“Isaiah 1:10–15 declares there is a lot of praying the Lord will not hear: an immense mass of ‘devout liturgies’ that are blood and stench to the moral Universe!—Verses 16–20 emphasize details. Is. 59 is another portrayal of like moral horrors, which God will not hear! Isaiah 58 is another—Scoundrels exceeding prayerful, observant of holy prescriptions—yet getting nothing that they whine and howl for! But does not Matt. 23, say all that over again? It is impious and *damning* to *pray against* the *Universe!* We simply damn ourselves.—Psalm 10 thinks prayer *against* such wickedness will eventually *triumph*.

Psalm 31 and 34, express *personal* convictions of good men who have been sorely tried: Compare Luke 18:1-8. (Some do not pray long enough to prove serious *purpose* or real *convictions*. They are mere *casual* experimenters.) Ps. 37 is the voice of long experience—Ps. 50:15-23, speaks like the Isaiah passages, above: 52 also—consider the personal *convictions* in Ps. 66:16-20: Prov. 15:29; 28:9; Ps. 109:1-7. Such expressions do not strike you with full force till you grasp the fact that the world swarms with prayers, incantations, magic formulas and wizardry that are to bring success in all *sorts of crime!* These ancient voices express that prayer AGAINST THE UNIVERSE merely damns those who *resort to it*. A laboratory experimenter should agree with that!

“So there are earnest people who do not pray that they may attain temporal objectives. Take my own case: I *never* prayed for a *position* of any kind. Positions have always *applied to me!* I have come to pray that I may be given *inspired wisdom* for any emergency when it comes. And what more do we need? Why fear *anything*, if we are fully equipped to *cope* with it? Some great doctors have told me that they pray the same way! Imagine such men praying to be *delivered* from all *hard cases!* They *want* the hardest! And may not that prayer-attitude extend to *all* the experiences of life? Consider John 12:23-28. *How* shall the Father glorify His name? Is it not by sending His best beloved against mightier foes than He has yet conquered to prove that all the horrors of sin and death and darkness *can't beat Him!*

“One who so feels the place of prayer in his life does not waste his powers begging that each little rough spot be smoothed down! He does not ask that the Universe be ground and polished down to accommodate a host of

little deficiencies in himself. He asks that *he himself* be made over to meet emergencies that life may bring in. He prays *with* the Universe instead of *against* it. But a 'most prayerful' man of the *latter* type has been portrayed in a satirical poem which concludes:

“ ‘And so every day he gave the Almighty
Advice which he deemed of great worth.
And his wife took in sewin’
To keep things a-goin’!
While he superintended the earth’ !”

A letter to a scholar about the Books of Samuel:

Durham, N. C.
June 23, 1941

“My dear Dr. Irwin:

“Your reprint from April A. J. S. L.³ is an appreciated courtesy. A press of special inquiries from various parties has interfered with my intelligent response. We differ fundamentally in our preparatory equipment for an appraisal of the Books of Samuel. For thirty years before 1902, I read explorer travels in all lands, observing customs, social and religious institutions. I have read more than 200 African explorations, for instance. I spent a leisure summer in 1902 at the University of Chicago taking two Seminars with President Harper, to appraise his method. He was then at his peak. I had no thought of ever doing more than that summer. But near the end of the quarter President Harper sent for me, and told me I was doing a work that nobody in the Semitic field had

³American Journal of Semitic Languages and Literatures.

ever done: all were 'gone to seed' on philology and wholly imaginary documents. He wanted me to bring my institutional methods and studies into the Semitic field, and offered me a special fellowship if I would come. In 53 subsequent credit-courses, I saw that 'documents' proposed were as fleeting as cloud-shadows on water. Carpenter and Battersby had given us *The Composition of the Hexateuch*, four years before. But Battersby himself soon discarded this Graf-Wellhausen stuff and the Rainbow Bible, and taught his students to laugh at it. So I have never published a line of discussion of any proffered analysis. In my N. L. O. T., paragraph 59-60 (p. 119, in my 1936 edition) I stated what is *fundamental*: we have to get national *history* straight ere we can recognize literary 'components'. Eichorn was 'acute'? (your page 115). What a pity that he was not 'acute' enough to anticipate the immense additions to our knowledge that came from later cuneiform discoveries, Egyptian discoveries, modern Palestinian discoveries and modern explorations in Arabia! The difficulties before Eichorn resulted from his entire ignorance of ancient *folk-institutions*. That you suggest modern 'smoke-screeners' should admire his acuteness, does not produce conviction that they have made advances upon his knowledge! My dear Dr. if you join in a battle of 'Smoke-Screeners', you will get 'out-smoked'.

"You refer to I Sam. 11:7 as a 'folk embellishment'. Well it is a fundamental *institution*. The like has been observed by modern travellers in South Arabia. Do you know the Scotch Highlander institution of summoning all the fighting strength of a clan by means of 'The Fiery Cross', charring the arms, and quenching in blood, then sending by swift couriers through the clan? An *acted im-*

precation upon all who do not heed? The same has been reported among some South Arabians. The Levite in Judg. 19:29 uses the *same* formula that Saul did. His long *Levitical* imprecatory formulae are omitted by the compiler: *everybody* in that time knew such were a matter of course. Note the 'cussin' in Judges 17:2. Do you know that 'May the *Elohim* do so and so to me—and more than *that* is a conventional indication of a *long string* of imprecations? I have in my files a host of oath-formulae that you have never seen; including all oath-passages in the *Arabian Knights*. You have the like in Gen. 15:7–18: The Fire-God is a participant. The same imprecatory ceremony is in Jer. 34:17–20. (Every summons or 'covenant' means a volley of imprecations). You may read such in ancient cuneiform *Kudurru* deeds; and Stanley tells of making a 'blood-brotherhood' with a Central African chief. Stanley's representative boat-boy 'does himself proud' by *improvising* a string of imprecations that fills two pages! The same procedure in the case of Jacob and Laban is abridged in Gen. 31:53. 'Smoke-screeners' complain of 'insertions' in many places where they should recognize *ellipses*.

"Again, the imagined difficulties in Samuel's personal dealing with Saul results from ignorance of institutions. Samuel ran a training school at Ramah, for 'dervishes', as the modern Persians call them: I Sam. 19:18ff; Samuel had 'cloisters' there for refugees, and for his men in training. To make a difficulty of the fact that the name of Samuel's *village* is not mentioned in chapter 9 is jack-assical, for I Sam. 7:17 announces Ramah as his 'home-base' from which he made judicial tours to three other places. He grew old there, 8:4. Everybody knew that. How many circuits a year he made we do not know. We

might guess one tour in each three months, at seasonal *Moedim*: but this would be only a shrewd guess. But one thing is certain; his dervishes would be those he *selected*, or accepted, as susceptible of certain religious frenzies; and they would be retained by him *only* so long as he could *control* them: they would be discarded as soon as he found them unmanageable. It is still so in the Orient: a large proportion of candidates 'called' are never 'chosen' or 'choice' exponents. Saul could go into 'ecstatic frenzies' upon occasion, as in 11:16 (*a ruah of the elohim* seizes him). Compare 'jerks' at early camp meetings. But when Samuel eventually found him incalculable, and uncontrollable, he naturally discarded him. Samuel could not remedy *periodic melancholia*. There is no inconsistency or difficulty in this statement.

"Further, you should recognize that these dervish 'understudies' were a chief *agency* in the maintenance of Samuel's leadership. He allowed them no judicial function. But they could 'put on a show', some popular cantillation, some hero-songs or passion plays, as modern dervishes do: or chant of the excellency or authority of Samuel's leadership: and would be indispensable in announcing a 'jihad' or 'holy war'! The troops in 10:5, 10, we must recognize as some of *Samuel's staff*! There is no supernatural prevision in question. All this was current at the University of Chicago when I was there: it does not seem to have caught your attention. I add that later I pointed out that 'Heights of Elohim', on which there was a Philistine garrison at the time: it is the modern *Ram Allah*, about twelve miles north of Jerusalem: all built over by a modern town, preventing excavation. But old cave-sanctuaries around the foot of the hill are assigned to the Bronze Age.

"Your page 117 f: you see I do not admit any 'immediate and basic transformation in an erstwhile diffident country boy'. One who can go into religious fits under provocative cantillation cannot fairly be called 'diffident'. That dervish-hill was not very far from Saul's home: he *certainly* had some knowledge of it. Wailing cantillations, parallel in some measure to Ps. 74, could stir some sore hearts to patriotic frenzy. Saul is not surprised at such appealing memories: his *one* protest to Samuel, in 10:21, is 'What can *I do*, with so tiny a clan to rally to me?' But Samuel is counting upon the infectious power of Saul's own patriotic frenzies. Again, all this is not new; but you seem to me to have missed it. I do not agree that Samuel had never seen Saul. His dervish-troops were eyes for him as well as voices.

"Again, comparing 10:9-11 and 19:19-24, there is a point that you do not touch; the peculiar disgust with, and contempt for, hordes of mendicant dervishes; they had often stirred distressed people to their own ruin. Remember Amos 7:12ff. That contempt is summed up in the ejaculation, 'Who's their father!' which sums up all possible besmirching of paternity: 'blankety-blank this and that an t'other'. Yahwism carried the idiom into what is now Abyssinia: and the modern Abyssinians, who arrived there from S. E. Arabia six or seven centuries after Samuel's time, have accepted the idiom. One trying to split knotty wood with a dull axe may scream, '*Man abat. Man abat!* Who's your father! Who's your father!' as the sum total of all reviling. 'The most venomous expression any Abyssinian can use'. This was emphasized in *popular summer* courses on Samuel in President Harper's day: you seem not to have heard it.

"You begin with the assertion that 'Judah', in 11:8,

is a 'palpable harmonistic addition by some editorial hand'. My dear Doctor that is 'palpable imagination'. Mizpah is the only Sanctuary shown us in Samuel's time for all northwestern Judah: it was inevitable that distressed inquirers from Judah should throng to Samuel's courts and religious levees. Again, Judges I was written at a time when Jerusalem was counted a part of *Judah*, and probably Mizpah was so counted also. But Joash (2 Kings 14:13) tore down the north wall that was designed for protection against Israel, and annexed Jerusalem to Benjamin. Modern topographers (Albright) recognize that the topography of the Book of Joshua is that of Josiah's time; the frontier is corrected to make the Valley of Hinnon the *south boundary of Israel*. But even *then* Mizpah is a Judah-Suburb, and Gedaliah has his home and 'capital' there: 2 Kings 25:22, 25. Again, Judas Maccabeus, finding the Jerusalem Sanctuary defiled, makes the historic Mizpah Sanctuary his religious headquarters for a time, for it had not been defiled! The sum of our references indicates that Mizpah had *always been a frontier Judah Sanctuary*. Conditions in Samuel's time did not favor his pushing further south. Similarly, the Jericho-Gilgal for renewing Malikship was just outside the N. E. Judah-boundary. Samuel's circuit visits there inevitably drew *many* from N. E. Judah. That his policy led *toward* unification ought to be clear.

"Modern discoveries force a new question upon us. The word *Malik* does not mean 'King' in any Semitic language! In the Tell-el-Amarna Letters the verb is specifically 'to advise', 'to give counsel'. The Egyptian official resident in Palestine is called either a *rabisu* or a *Malik-Sarri*: 'Privy counselor of the King'. The plural form occurs: *Malik-mes Sarri*. How many? Any Pales-

tinian head-man loyal to the contemporary Egyptian regime might be made the *local* 'Privy counselor of the King.' Books of Samuel show us a period when Egyptian *protective* authority had broken down: there was no longer a Malik who could summon help. The people begin to clamor for a new *Malik*. This goes outside of documentary speculation; and into this question: How are you going to translate in your Revision?

"Now concerning the general question of documentary analysis, a former student of mine at Central College, (1899 ff) eventually became our Southern Methodist Educational Secretary for Biblical Instruction in schools and colleges. From some things I had gotten published he knew the utterly chaotic, unstandardized character of Biblical Research all over the South. He was here twice to consult me. Finally he asked me to prepare a statement of the present status of Biblical Research which he could lay before a representative body of Southern Methodist Instructors. Having ample material in my files, I prepared the enclosed paper. But an epidemic made it inadvisable to convoke an assembly at the time. The next year, he could get no money allowed for traveling expenses: again, he could get no money allowed for printing it. The reactionary officials of the Board were ready to do anything to block or prevent exposure of their voluminous misinformation. So this enclosed document is in the hands of a few approving scholars, but has never gotten into print. Please return: it is my last carbon copy. You will see some things about the Wellhausen theory that have not come to your attention. Dr. Price would not agree that 'his methods are now triumphant throughout the entire area of Biblical study'. We know some people that repudiate him *in toto*!"

Dr. Godbey mimeographed the following statement and sent it to the Bishops:

"Prayer of the Council of Bishops of the Methodist Church on December 12, 1941, WHAT INSPIRED IT?

" 'O God, we pray for Thy Church, which is set today amid the perplexities of a changing order, face to face with a great new task.

" 'Put upon her lips the ancient gospel of the Lord. Fill her with the prophet's scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. *Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord, she may mount by the path of the cross to a higher glory.*

" 'The appalling needs of the world, torn by war, intensify the demand upon the Church for the services it alone can render. We echo this world cry when we appeal to the Church for faithfulness, devotion and sacrificial support of all the phases of the continuing life of the Church.'

"What inspired the above? On September 10, 1941, there was mailed to every active Methodist Bishop in the United States a copy of *What Rabbi Yeshua Thought of Soldiers*—'The most vivid and realistic portrayal of the Great Galilean that I have seen', writes Rabbi Israel Cohen—'Incomparable for its factual inspiration', writes Prof. C. H. Brannon. 'It absolutely annihilates E. Stanley Jones' writes Prof. C. C. Torrey of Yale."

Dr. Godbey published, at his own expense, a 30-page pamphlet, in September, 1941, entitled, *What Rabbi Yeshua Thought of Soldiers and Anti-Nicene Christian*

Soldiers, in support of his thesis that it is the duty, backed up by early tradition, of a Christian to fight if necessary.

Bishop John M. Moore, a life-long friend of Allen Godbey's, was asked if he could not persuade Duke University to grant Dr. Godbey a full emeritus stipend. The Bishop wrote on January 27, 1942, as follows:

"I should have written you long ago. I beg your pardon. I wrote the President (Flowers) about the case and advocating some such relation as you suggested to me. I received in return a friendly letter but no encouragement whatsoever as to the case. I hope to see him personally some time this Spring, when I expect to present an additional plea. The case is truly pitiful. I appreciate your interest."

This was the last word ever received from the Bishop about this "case".

Another life-long friend, Bishop Charles C. Selecman, was asked to do something for Dr. Godbey, but the brief letter of March 17, 1942, was surprising:

"I fear there is nothing I can do with reference to the matter concerning which you wrote me as of March 3. Some institutions like Chicago University, with which he was formerly connected, might show some interest, but conditions now are not favorable for such an enterprise."

As noticed neither Bishop referred to their old friend, Allen H. Godbey, by name. To one he was a "case"; to the other "the matter".

Dr. Godbey had nothing whatsoever to do with any move made in his behalf. He had never hinted at such

a thing. He never asked for anything for himself. The record of his life and ministry clearly reveals one who was dedicated to humble and unselfish service without thought of his own personal welfare.

Dr. Godbey sent an official of the United States Department of Agriculture some valuable history on price control:

Durham, N. C.
February 7, 1942

Paul H. Appleby
Assistant Secretary of Agriculture
Washington, D. C.
My dear Paul:

"Now your Department has reached a stage in which a little ancient history may be appreciated. You have established a 'floor' for the prices of farm products: Leon Henderson will try to keep the ceiling down. The necessity and the idea are not new. You know I collaborated in bringing out the first American edition of the Code of Hammurabi (Chicago, 1904). In that ancient time there was no coinage so there could be no speculation based upon the relative values of the coins of different lands. Gold, silver, bronze, were currency: but only in bullion form. A grain of wheat was the unit of weight: we still keep it. Thus the Code Hammurabi announces that the wages of a farm laborer shall be 6 grains of silver per day for the first 5 months of the Babylonian year (October through February) and 5 grains of silver per day through the next 7 months. What could the workman buy with his silver?

"That depends upon the 'King's Price'. The necessity of the 'King's Price' comes with taxation. For all the

agricultural toilers were paid in kind. In general, they had nothing corresponding to our bank account; so for the royal tax-collectors, collecting produce, the King's financiers had to decide what 'price' in silver bullion should be allowed for a measure of any sort of produce. In Rev. 6:10, you see instructions in Roman times, 'A medius of wheat, one denarius:⁴ three modii of barley, one denarius. And beware of cheating in (collecting) oil and wine!' Josephus tells of High Priests sending their servants with sticks to beat the peasantry into giving more of their produce. The same procedure can be seen in modern Egypt or modern Persia: which is sufficiently illustrative.

"So in ancient Egypt and Babylonia alike a certain stabilization was maintained wherever an adequate water supply for agriculture was assured. From the flood-height of the Nile at Assuan, the Egyptian Government could predict an approximate yield of grain, and plan the coming year's expenses accordingly. A surplus crop made possible the importation of alien laborers for public works. These ancient governments stabilized by fixing the price of labor and the price of grain, and by adjusting the supply of labor in their own peculiar ways. Like Hitler, they could import captives for government work.

"In 1917, upon our entry into the World War, I wrote a statement of this ancient price-control for the St. Louis Globe-Democrat. The idea was taken up at once. I also told how to get an exact record of the wheat crop by requiring each thresher to file with the County Administrator a statement of the number of bushels of grain he had

⁴(The Roman *denarius* is the modern Arabic *dinar*.)

threshed. I was a Food Administrator in McLean County, Kentucky, myself in 1918-19.

"Now here was the supreme blunder. The ancient Oriental stabilizing was not an emergency measure: it was a continuous perennial necessity. But with the Armistice, Hoover thought stabilizing agencies were no longer needed and the wild speculative boom and crash resulted. I was in Carrsville, Kentucky, during those seven years, on the Ohio River, forty miles above Paducah: a rather laggard hill and bluff or submountain country: classified as one of the pauper counties of the State. I was in the midst of wild speculation: saw some speculators and one county bank 'bust'. But the speculation was by foolish farmers in worthless lands. They had made money on their small farm crops: so they eagerly bought wild land adjoining, at ten times its current price, (bottom lands subject to frequent overflow), and were sure they could pay out. I said to some, 'It will take all you can market from the land to pay interest on your obligation. You have not counted your own time and toil, at a modest laborer's hire, as one item of expense in this financial deal!'—a common blunder of the farmer who does not keep books. They made their own wages zero: then lost the land.

"I need not expand this statement. The day of Jap-Axis overthrow is *not* the day upon which stabilization measures may cease. You will din this into every farmer's ears: that he needs judicious stabilizing assistance more than ever in that period of readjustment to normal civil-economic life.

"Reverting to the ancient Oriental methods of price control concerning which I wrote Paul Appleby: a very

prominent feature I did not mention. What I wrote did not mention how *administrative* officers or employees were controlled. This was by the simple device of paying them in *daily rations*. I have read dozens of these little daily bookkeeping tablets: 'To NN one quart of wheat, 3 quarts of ale, 1 quart of wine, one pint of oil, two ounces of spices, a half-pound of cheese, one pound of onions'. This will express the method. Rations are always in *storage staples*: never are fresh meats, fish or fruits specified. But speculation in staples is made impossible. The method is reflected in Judges 18:10. Anyone interested in fuller details of the working can write me."

Durham, N. C.
February 23, 1942

Mr. Gove Hambidge
Information Office
U. S. Dept. of Agriculture
Washington, D. C.

My dear Sir:

"Yours of the 16th appreciating what I wrote Paul Appleby I shall file among my *treasures*. Maybe further exchanges will be helpful to us both. I write this merely to say that while you will see me in various *Who's Who* publications, those stereotyped forms of presentation tell nothing of personality or experience. I can talk about the farmers, because I am of middle-west farmer folk. My father was a Methodist preacher-teacher: I was born in a log cabin on Central Missouri grasslands. I walked and rode over those Missouri border grasslands before barbed wire, artesian wells and wind pumps were invented. I knew the farmer panic after the Civil War, as

produce prices fell: and Grange mills, Grange stores, etc., arose. I remember how the Jay Cooke failure in 1873 brought a financial crash and panic: Black Friday! I helped fight the grass-hopper army invading us from Kansas in 1875: when Governor Hardin proclaimed the 3rd of June a day of fasting and prayer. We raised much hemp and castor beans in those days—long forgotten now. Next, in the Ozarks, the native land of Paul Appleby's father, my most beloved college and preacher comrade. There, before 1876, farmers drove loads of wheat three days north to Sedalia to reach a railroad market. And they drove wagon loads of apples, worth locally 15c per bushel, if you picked them, west to 'fruitless' Kansas, and sold them at sky-rocketing prices. The agricultural wheel followed, and coöperative stores. I lived beside one for three years: preaching over some of the most backward country in the State, travelling on foot an area of 25 by 50 miles. This was in the worst financial depression the country has known, beginning with the crash of 1892, covering Cleveland's second administration. This produced populism in Kansas, Bryan's fishing for suckers with Free Silver bait and so on. I have seen immense rural areas, with earnest, influential Christian Churches suddenly *lost* to the church by the landowners moving into some village, and placing poor ignoramus tenants on the farms under the illusion that such could produce a living for *two* families on land that had *previously* supported only *one*! I know the tenant and share-cropper complex from the beginning—but who knows the end?

"Early agricultural communities granted *tillage* privileges *only* to those who would till *themselves*: rent was unknown. Without extension through years of expe-

rience, I have earned the privilege of 'offering a few feeble remarks' when the farmer's welfare has the floor. In city work also, I was never at 'St. High Steeple'. I have always been with the underprivileged laboring classes. I have pastored when a strike held sway and when depression left thousands out of work."

Dr. Godbey explains some history to a bishop:⁵

Durham, N. C.
February 9, 1942

Bishop C. C. Selecman
Oklahoma City, Okla.
My dear Charlie:

"Your article in *Advocate*, Feb. 4, has just come before me with the accompanying editorial. I think I can give you a few historical points that will help you. 'The fine, careless rapture of the church', is for me a fiction. Paul's assertion that each Christian knew that death lurked near every footstep, (I Cor. 15:30-32; 2 Cor. 11:23-32; Gal. 5:11), I take very seriously. Only John of the 12 followed Yeshua to the foot of the cross.

"I briefly state historical-social developments that may clarify for you some present phases. The Indo-European Village community was originally the same in North India, Persia, France, Russia or England. Mutual protection forced the existence of *communities* of all who would till the soil. No *one* man could take a rude wooden or flint hoe, and go out into the jungle, clear a little patch with that tool, plant it, and fight off wild beasts till he got a few bushels of grain. Just *imagine* it yourself.

⁵See letter from the Bishop, p. 167.

"So *all* such communities, have only surface *tillage* in view. What is under the surface no one knows or cares. Each tiller is *annually* allotted a *strip* to till. (He may waive his tillage rights and live as a wild hunter or as a fisherman). The community always claims some unallotted land (the 'desert' of our blundering King James Version), with a view to expansion. If something valuable be found beneath its surface, *that* is community property also. Without extended historical detail, this survives in modern deeds. Early settlers in North Carolina got long time leases with the stipulation that the lessee might have *half* of any *mineral* he found, and it worked. The State would be satisfied with the *other* half; the Crown getting one quarter, and Earl Granville one quarter. I have read scores of such deeds. And you could read scores of like Spanish deeds, if you wished.

"You see then, the Mexican Government's assertion that all minerals are property of the *State* is not *novelty*. And the sudden tremendous pinch of this war forces our *State* to grapple with *all* metal scarcity. Individuals *can't* do it.

"Now in segregation of land from secular community uses, religious *endowments* have in all ages been the greatest oppressors. In Gen. 23, Abram buys a 'field *to be possessed*' by Sarah's cave-tomb! to provide regular *offerings* for her spirit. The oldest Egyptian deed yet found is of that kind. In N. E. Persia the great shrine of Imam Riza now holds one-third of all arable land—*untaxed*! This increases the burden of the peasantry in the other two-thirds. In 1905, I published '*The Semitic City of Refuge*', showing that Assyrian kings repeatedly had to confiscate vast endowments and return them to the secular domain. *Apart* from the Axis, *that same land-*

problem is the most serious one all over N. Africa today! There are important mercantile villages owned by 'Saintly' shrines! But now you see that the like situation in Mexico is *not* something peculiar to Romanism!

"As to understanding, George Winton understood the situation perfectly. His whole contact for 22 years had been with mountain-folk; chiefly peons and Indians. So he was in St. Louis in 1914 as a mouthpiece for the Wilson policy of *refusing* to let the U. S. be dragged by American oil-monopolists into a war with the *most intelligent product of Protestant Missions!* Reform of the land situation had come to be the slogan of the reformers. *Benito Iuarez had confiscated endowment lands!* But the abolition of *peonage* required the voluntary coöperation of the *land holders*. And the reformers rallied to Francisco Madero, whose family owned \$30,000,000 of farm lands, and who *was himself* committed to a redistribution of the family lands among the enslaved landless. The great religious endowments saw that there was no argument that could be used against a man who *gave up all* as completely as Francis of Assisi did *and in a much more intelligent way!* So Huerta was employed to assassinate Madero, and Wilson's checkmate of the move consisted in standing his ground against the oil barons, *yet refusing* to get into war with Huerta, and also *refusing* to recognize him as a duly elected ruler. Also he took care that Pershing should not come into actual collision with Villa.

"I'll not detail. I think you will see that you can gain something in presentation by recognizing in Mexico a *well known* stage in social-economic evolution, *paralleled in other lands* at different times. When our Department of Agriculture tells Mexican leaders that our unsolved

problems of share-croppers and poor tenants are much the same as their peon problems, they are willing to admit that we are in very truth, their 'brothers'."

A letter to the Director of the Oriental Institute of the University of Chicago:

Durham, N. C.

Feb. 9, 1942

Dr. John A. Wilson
Oriental Institute
University of Chicago
Chicago, Ill.

My dear Dr. Wilson:

"I see A. J. S. L.⁶ is extinct. It came into being as the organ of 'The School of Old Testament Languages and Literature'. It nearly died when R. F. Harper succeeded his brother, followed by Breasted's desire to gather all kinds of ancient culture. His dream should have had its own distinct organ. The end was in sight when the Divinity School and Haskell Museum parted company. Dr. J. M. P. Smith wrote me in 1928, 'It has taken 23 years for our O. T. Department to regain the standing that it had when President Harper died'. Dr. Price later said, 'Sprengling has totally *forgotten* what A. J. S. L. was founded for.' Later he wrote to me, Cameron and Olmstead never knew! The Arabian camel got its nose into the Old Testament tent. Now the poor Old Testament has no home peculiarly its own!

"I have been excluded since J. M. P. Smith died because Sprengling and Cameron were not scholars in his field, nor in mine. I have published no philological dis-

⁶American Journal of Semitic Languages and Literatures.

cussions. My *Incense and Poison Ordeals in the Ancient Orient* (July, 1930), was the last thing of mine that J. M. P. Smith published. That is illustrative. Similarly, in the first edition of my N. L. O. T. was a short suggestion of the identity of the 'nine Bows' and the Berbers, which you liked, and asked me to expand, because no one had touched it before. And I expanded it into a 74-page monograph, which is again illustrative and closely interlocked with the Old Testament. But if you do not make *New Light on the Old Testament*, the primary objective of your quarterly, where is its support to come from?

"Earlier than this I had tried to introduce my study of *Oannes* to Cameron's attention and found him openly fighting what Dr. Price knew and approved about the old Sumerians. I hold those letters still.

"Another critical point that I saw barring Sprengling's road was the insistence that all reviewing must be done by the editorial staff. But who guarantees the staff's inerrancy? Books might be outrageously inconsistent, but the discrepancies must not be pointed out in A. J. S. L. That policy killed Maynard's little J. S. O. R.⁷ The tiny book notices told absolutely nothing. Impecunious pedagogues must be clearly *convinced* that a book is of real value to *themselves* ere they will fish up shekels.

"But enough. Your A. J. S. L., two years ago, had only 336 circulation including complimentaries. And the policy I have pointed out was certain not to increase the circulation. I could wish that the Old Testament School could put out a quarterly concentrating upon the Old

⁷Journal of the Society of Oriental Research.

Testament and kept within the powers of apprehension of college students. That could be made informal and ought to become self supporting."

CHAPTER 7

BISHOPS AND BUNGLERS

An "Open Letter" was sent to the Council of Methodist Bishops chiding them for their ignorance about the origin of Sunday-Schools:

OPEN LETTER TO THE COUNCIL OF METHODIST BISHOPS

Durham, N. C.
March 6, 1942

"With deep regret I see that at your December meeting on St. Simon's Island, you were made tacit sponsors for a bronze plate with the fiction that 'John Wesley established the first Sunday-School in the world here in 1736'. We have become wearily accustomed to reckless fictions on the part of some Bishops: but we have hoped that some of you knew a little about Wesley. But since no one of you all arose to expose the falsity of that local legend, who is there of you all whose decision we can accept upon a question of Methodist fact or point of Methodist law?

"John Wesley is the star-witness against you. There is no mention of Sunday-Schools anywhere in his journal, or other writings, till July 18, 1784; when he speaks of them as a *new and marvelous thing*: 'I find these schools springing up everywhere I go. Perhaps God may have a deeper end therein than men are aware of . . . who

knows but that some of these schools may become nurseries of Christians?' He had been watching them 4 years. Dr. Henry Wheeler quoted this passage under question 549, in his 1000 *Questions and Answers Concerning the M. E. Church* (New York, 1898). Under question 600 he announced a fact that I had recognized before I chanced upon Wheeler's book: that John Wesley began establishing such schools in his own societies in 1785.

"Now look at John Wesley's *Arminian Magazine* for January, 1785, p. 41. Robert Raikes, on June 5, 1784, had written to an inquiring friend at Bradford, Yorkshire, how he came to initiate his revolutionary work; and of his success-insuring methods. That friend forwarded the letter to Wesley, who published it under the caption, 'Account of Sunday-Charity Schools, lately begun in Various Parts of England'. Coke assisted in editing the 'Arminian Magazine'. But there is a popular tradition that Coke was somewhat interested in a Christmas Conference in America about this time. So the above *telling caption* we shall have to credit to John Wesley himself.

"But why 'Sunday-Charity Schools?' There was then no State or County Public School System. But there was a sprinkling of 'Charity-Schools'—more often called 'Ragged Schools'. But child-labor was universal in those days, and neither Raikes nor John Howard, Elizabeth Fry, nor John Wesley, thought of attacking the tory, aristocratic *social order* that produced this social cancer! Elizabeth Barrett Browning was to chant her 'Cry of the Children' sixty years later! But Robert Raikes studying the neglected, degraded parish children whose toil did not permit them to attend the 'Ragged Schools' hit upon the idea of offering them on Sunday, the same chance

more favored children had five days in the week. He found four respectable persons (ladies) accustomed to instructing in reading and writing and agreed to pay them the sum they required for *receiving into their own homes* such children as he would send to them every Sunday: children were to come soon after 10:00, instruction in reading, etc., till 12:00: then go home to dinner: back at 1:00: continue reading lesson: *closing drill* was in memorizing catechism, Bible, leaving about 5:30, making an all day school. One or two of the worthy local clergy kindly lent their countenance and assistance by going to the schools at catechism and Bible time. Another had all four schools come once a quarter to his church at said time: and after hearing them he distributed some little gratuity to each. (So Sunday School cards began.) And Raikes instituted a little *self-government* among his children. But he insisted that the instruction must be non-sectarian, with no hint of proselyting. No wonder the movement went like wild fire. Raikes himself was astounded at the tremendous inspiration and aspiration that began to appear among the social outcasts, 'born to be damned', in aristocrat opinion, and wrote, 'I seem to have discovered a new country, in which I walk alone!'

"And Raikes appends to said long letter this P. S., 'The parish of St. Nicholas has lately established two schools: and some Gentlemen of this city (Gloucester) have also set up others. To some of the school mistresses I give two shillings a week extra, to take the children *after they come from work during week days!*' So Raikes not only showed the way to universal non-sectarian public schools, but is also the father of evening schools.

"With this letter in print, John Wesley did not connect it with Savannah, but began with the same plan himself:

first at Bingley in Yorkshire; another at Leeds the same year, and at Oldham, while he had five hundred of the little children in his own 'Methodist Schools' around Bolton in 1785: all depended upon *finding competent teachers* who would receive neighbor children into their homes on Sunday. There was no central meeting house then at Bolton. In 1790, March 24, he wrote to Charles Atmore, 'I am glad you have set up a Sunday-School at New Castle. This is one of the best institutions which has been seen in Europe for some centuries, and will do more and more good, provided the teachers and inspectors do their duty. Nothing can prevent the success of this blessed work but the neglect of the instruments. Therefore, be sure to watch them with all care, that they may not be weary of well doing'. No wonder John is amazed beyond all expressions at the tremendous sweep of a movement *which he did not originate*: for Robert Raikes wrote three years earlier, November 5, 1787, that the number included in schools of his plan was 250,000. By the time John wrote to Charles Atmore, the number was near 500,000. The explanation is that Raikes owned a great newspaper. He said nothing in his newspaper till about three years' test assured him that the scheme would certainly work. Then other publications took it up: notably the scholarly Nichols of the all-powerful *Gentleman's Magazine*. J. Henry Harris (1899) tersely says, 'This was the *first great social reform* achieved by the aid of the newspaper press!'

"It will be recognized that we have an army of blunderbusses shooting off about Sunday-Schools of whose nature and social background they know nothing at all. As for gathering the youth of a church for an hour of sectarian or polemical instruction, the church has always had that.

The Rituals in Ante-Nicene Fathers show a special service for Catechumens before that for the full members. This latter survives as Catholic 'High Mass'. Joseph Alleine (1634-1668) had such instruction hour at Taun, in association with Wesley, who was grandfather of Samuel Wesley. From 'Dictionary of National Biography' I have a score of illustrations of such church education antecedent to anything Methodism attempted. Bishop Wilson was operating such schools in the Isle of Man on the year John Wesley was born.

"Slumberous bishops and *Advocate* editors may appreciate ancient fellowship. In 1817, Edward Hepple recovered a copy of the above Raikes letter of June 5, 1784, and sent it to the editors of the *Methodist Magazine*! They published it in May, 1817, *not recognizing* that John Wesley had published that very letter 32 years before, in January, 1785! The Henry Basden of Deal wrote warm thanks to the Editor (August 1818), stating that this *wonderful method* ought to be called to the attention of the House of Commons Committee on Social Conditions! What had become of the like Methodist Sunday Schools?

"As a Parthian farewell, Episcopal brothers, it is a *matter of record* that Robert Raikes and the Wesleys were intimate friends through many long years; and whenever Charles Wesley came to Gloucester, Raikes' home was his stopping place. But the Wesleys' habit of headlong charges against massed wickedness made them slow to appreciate the possibilities of the Raikes' scheme of slipping a little religious leaven into schools ostensibly giving secular instruction in the social lump! Did I hear you refer me to the self-contradictions of the bogus-plumed jackdaw, ——? He never saw John Wes-

ley's publication of Robert Raikes' letter in January, 1785, nor Dr. Coke's survey of the progress of the Bolton Schools in September, 1788: nor the republication of the Raikes' letter in May, 1817."

Durham, N. C.
May 27, 1942

Bishop John M. Moore¹
Dallas, Texas

My Beloved Bishop Moore:

"I have yours of May 18, relative to the Bishops letting themselves be made sponsors for a tablet placed at St. Simon's Island, with the fiction that 'John Wesley started the first Sunday-School in the world here'. You say that the material in my release of March 6 'is interesting and valuable': and you add, 'The whole Methodist Church should have the information which you can give.' So you suggest that I embody the information in an article for ———'s *Christian Advocate*. I am astonished that you have so soon forgotten that ——— is the original offender. He had the opportunity to publish that correction *eleven weeks* before you saw it, so did twelve other *Advocates*. Did you see any of them publish it?—No, because ——— had put you bishops in the positions of being tacit sponsors for the fiction.

"You have agreed with me that the effort to make one central *Advocate* supply the whole Methodist Church was a great mistake. You have accepted my conclusion that the much greater strength of Methodism in the Southeastern Region is the result of much greater care

¹See letter from the Bishop, p. 167.

to maintain state *Advocates*. As to editorship, I pointed out that two great Bible Dictionaries appeared simultaneously 45 years ago: one edited by James Hastings, the other by Dr. Thomas K. Cheyne, of Oxford University. Faculties of the University of Chicago size promptly decided that two-thirds of the articles of each must be *rewritten*. This means that no *one* man can *personally* know more than a small minority of the scholars who should be heard in a great Dictionary of the Bible. He can know only a few of those in his *own special* field: some will be on the other side of the world. Just so no one man in American Methodism can possibly know *personally* more than a very few of the scholars of Methodism. And you approved that.

"A Duke University professor said to me three months ago, 'I would not give grade E on anything he writes about!' An immediate correlate is that you can't get him (or any similar man) to publish any kind of a correction! I thought you were well aware of this: but since you are not, considerable clarification seems necessary.

"At the very beginning an article upon Francis Asbury did not correlate with certain records in my possession—but no correction was accepted. Then Jacob Simpson Payton shot off that 'Stonewall' Jackson was a Methodist preacher. That stirred me, who grew up with that immortal poem 'Stonewall Jackson's Way', in my scrap book; and stirred Virginia Presbyterian friends of mine, who talked about it. We were not allowed to publish any corrections. Then a California contributor, utterly undisciplined in anthropology and ancient oriental religious institutions, smattering only in philological guessing of the backwoods method, sent in an astonishing medley of fiction about Belshazzar's Feast. Now Hippoly-

tus, in the *Ante-Nicene Fathers*, has an illuminating exposition of that imposture: and II Maccabees gives special light upon it. I sent in Hippolytus' correction: A Jewish Rabbi of my acquaintance made use of II Maccabees, but *factual* information from ancient contemporaries is not wanted by the archaeologically illiterate *Advocate* staff: the facts were given no place! I add that in 17 months, 74 issues, that California scribbler has hit the *fact* only *twice*!

"Dr. Nathan Scarritt was the greatest pioneer missionary-educator constructive-statesman that Methodism produced west of the Mississippi. I have records of his pioneer work that even his family did not preserve; and during his last 18 years he was often in our home, and talked of his wish for a Missionary Training School. But J. S. Chadwick, once assistant of the Nashville *Advocate*, knows only 'a Mr. Scarritt'. A lady writer gives wrong date for opening of the Training School, at which I was present. ——— in *World Outlook* publishes a mass of fiction that specifically credits to other persons all that Dr. Scarritt did—but *no corrections are accepted*.

"At the outset I noticed ——— misusing the old Latin Republic term 'dictator', which was officially abolished by Mark Anthony. He has allowed ignorant yellow Journalists to lead him into misapplying the term to present 'AXIS' powers: but such misuse is not known in Europe: nor is it so defined in any of a dozen European dictionaries within reach. Ten great Encyclopedias present the ancient classical use in the Roman Republic as 'temporary commander-in-chief of infantry'. But ——— does not know any one of them, and cannot tell which one is by far the most complete.

"But standard American historians do not share Mr.

———'s peculiar conceptions of free speech and freedom of the press. Thus Hon. Benson J. Lossing, compiler of the 'Battles of the Revolution' presented the fact that the Battle of Trenton marked the sudden turn of the tide. And this sudden turn he attributes to the fact that Congress, awaking to the necessity of unified command, had made Washington 'military dictator': The First American Dictator. (Harper's Magazine, September, 1853). Now the dictator of the Roman Republic in times of crises was a religious functionary as well as military. The solemn induction into his six months term of office was with a long midnight ceremony, invoking the mighty Powers. It was the Roman equivalent of Washington praying at Valley Forge. That Washington was announced by Congress as such 'Military Dictator' makes that title forever sacred to honest democratic Americans.

"There are a host of blunders in matters of Missouri Methodist history: the last being that the late President Robert H. Ruff, in the 11 years that he was at Central College, combined six schools to make Central. How this fiction came into being is beyond my powers of imagination—and beyond yours, too, I should think. Some fictions cost me days of research to recover the elemental fact. Various persons have complained to me of the like—Presbyterian, Jews, Episcopalians. No correction known to me has ever been published. Diametrically opposite was the policy in the *Southwestern Methodist* when I was with it, in 1886–1890. In four years we never received a complaint of mis-statement, but in 1887, the editor of *Arkansas Methodist* 'killed' himself by altering one word in an editorial he copied. In like manner in the special scholarly fields at the University of Chicago, the same

insistence upon rigid honesty in publication controlled. Scholarly editors would not abridge or change a word in any article. Editorial dissent was expressed in footnotes, or in a separate article.

"So you see, my dear Bishop, a host of us know that we can't get corrections made in cases known to ourselves. That compels us to believe that the policy prevails where regions unknown to us are concerned—as in case of the St. Simon's Island fiction. Where is a regional paper, like the *Southwestern Methodist*, where a correction may get published in it? Areas without such a paper are helpless.

"Twenty years ago Dr. William Temple was considered the most scholarly man in the Church of England. Then he was made Bishop of Lancaster. Within three years he announced in the religious press the impossibility of continuing to be in any sense a scholar after being made a bishop. Personally I would rather have Bob Ingersoll invade my classroom than some bishops and connexional officers I have heard. (Have you felt the like?) But while your group cannot achieve special scholarship, you can organize to see that accurate scholarship is respected. When you tell the editor that you will not support efforts to increase the circulation of the *Christian Advocate* unless there is a radical change in the policy in question, you will get some attention."

George B. Winton was one of Allen H. Godbey's closest friends. They were in the same class at Morrisville, taking advanced Latin and Greek together. Winton was a missionary and went to Mexico where he became an authority on modern Mexican literature and thought. He was also head of a Seminary which trained native

preachers. Winton had to give up his work in Mexico because of ill health and his malady was diagnosed as tuberculosis. He had given up and had come home to die but a shrewd Missouri doctor told Winton he had no evidence of tuberculosis and that his trouble was due to a physiological upset due to long residence in a high altitude country. Winton then took a new lease on life. He became editor of the Nashville *Advocate* and lived in Nashville for 12 years.

Certain bishops planned to oust George B. Winton as editor of the *Advocate*. Some of the women heard of the plot so they had a big dinner for the Bishops and had the phones disconnected in the building where the Bishops were entertained. When some of the Bishops realized what was happening and rushed out of the dining hall to reach a phone they were unable to get a call through. In the meantime the Women's Missionary group had elected Winton as editor of their missionary magazine before the Bishops could stop their action. Winton also became editorial director of the Latin-American Educational Association.

Winton finally returned to the pastorate at Paducah, Kentucky, 40 miles down the Ohio River from Carrsville where his old friend Allen Godbey was in "exile". Winton immediately got in touch with Dr. Godbey and invited him over to deliver a lecture on the archaeological background of the Bible.

A. B. (Bud) Appleby, also one of Allen H. Godbey's warmest friends through the years, left the Methodist Church because of a Bishop. Appleby was four years older than Godbey, and while at Morrisville College,

Appleby took Allen Godbey into the woods with him to practice his senior oration on his younger friend.

"Bud" Appleby was reared in a Presbyterian home and went into newspaper work in Springfield, Mo. He felt called to the ministry, and joined the Methodist clergy. Like Allen Godbey, he walked into rural areas and preached to log-cabin folk in the Ozark hills. He kept up a running commentary in the *St. Louis Advocate* on layman foibles with a keen critique of everyday life, under the pseudonym of "Ben Eli". Appleby was a man of great intellectual force with a sense of justice and fairness.

When Dr. Godbey went to Morrisville, as President, Bishop ——— played one of his episcopal tricks on Bud Appleby, which caused the latter to forsake the Methodist Church forever. Appleby was a presiding elder at the time. Bishop ——— removed popular Jim McDonald (about 1907), from Marshall, Mo., after Jim had been there as pastor only a year, and sent him to St. Louis. The Bishop then assigned Appleby to McDonald's place at Marshall. The congregation at Marshall was infuriated at Appleby whom they thought responsible for removing McDonald from their church after such a brief appointment. Appleby came to his friend, Allen Godbey, and told him that he would not tolerate such handling by a Bishop and that he was leaving the Methodist Church for good. Godbey differed with him about the action to be taken and warned Appleby that he would never reform an abuse by running away from it! But Appleby was determined to go and he became the pastor of a Presbyterian Church in northern Missouri. He became more beloved with the passing years. From Missouri Appleby was called to a Congre-

gational Church in Nebraska where he died after a magnificent ministry.

"Bud" Appleby was beloved by all church groups and he was so universally admired that he was called "Citizen" Appleby. The Catholic clergy asked to have a part in his funeral and a priest said of him, "He had the strongest sense of justice for everybody of any man I ever knew!"

Dr. Godbey pointed out that not all elected bishops have accepted the office:

"A scholar won't let himself become bishop because he has something else worth doing. Dr. Wilbur Fisk, foremost Methodist educator 100 years ago, had an academy in New England. He was elected bishop while in England but he refused to accept the office. The two sons of Bishop Parker of Louisiana refused to become bishops. O. E. Goddard, former missionary to China, refused to become a bishop."

Durham, N. C.
April 1, 1942

Dear Sir:

"I have just read your approval of Dr. Sloan's book in *Advocate*, March 26. Your approval assumes your own inerrancy and competency in all matters of Jerusalem Archaeology; among whom your voice has never been heard. Quotations from Eusebius are worthless. For

since the crucifixion was outside the wall, the immediate question is, 'Where was that wall?' (Herod's Wall: 'The Third Wall'). It was found some years ago in excavating in the grounds of the American School, north of Jerusalem; and its extent has been carefully traced by scholars of the Hebrew University. The skull shaped knoll (*Calvarium*) was then somewhere to the north of that wall. The present grouping of the sepulchre and *calvarium* under one large structure is the work of Crusader purpose to get large fees from pilgrims. The greedy stupids did not know that tombs could not be within the walls in the days of the Crucifixion. And how ridiculous to suppose the great mob at the public execution-place, was swarming over the private property of Joseph of Arimathea, as they watched the Crucifixion! H. C. V. Morton, in his ——— compilation, '*In the Steps of the Master*', mixes rhetoric and guide book lore and much personal ——— with the admitted fact that the sites now shown are Crusader inventions; Moslems had obliterated all old claims.

To a preacher in Massachusetts who sent Dr. Godbey a tract:

Durham, N. C.

April 6, 1942

"I have your tract, *Is This a Christian War?* Why sent me, I do not know. You have not seen my 32-page brochure on, *What Rabbi Yeshua Thought of Soldiers*. It seems to me that you feel hampered by a popular academic theory of love (Page 8). A tigress defending her cubs is as certainly an expression of mother-love as a

dove brooding over her nest. I see no trace of a Divine insistence that the tigress ought to love what she opposes. I have a photo of a falcon breaking the neck of a snake that has seized one of her eggs. I do not see any Divine decree that any falcon should love such a snake. *He who thinks well of all wolves thinks murder of his own sheep!* The Good Shepherd who wept over the unrepentant wolves-den of Jerusalem was He who was planning to throw their carcasses into the garbage piles of the Valley of Hinnom! (Matt. 23:33). Josephus portrays what the Good Shepherd warned He would do, as He denounced 'thieves, robbers, jackals, ravening wolves, snakes and begotten of vipers'. I do not see that I am to believe that He loved them as He so spoke and destroyed. We have swarms of academic gods that are not GOD. But I understand that Methodist ministers are ecclesiastically commissioned to speak sometimes as the Good Shepherd spoke above, *and to feel as He felt!*

"Reinholdt Niebuhr (*Christianity and Crisis*) is wholly lost in academic quibblings. Imagine offering them to a suckling babe as its guide in life! Imagine the Good Samaritan on the Jericho Road sitting down to whittle out such an academic '*Apologia pro vita Sua*' ere deciding to help that wounded man! But he knew what J. G. Holland wrote since: 'The heart is wiser than the head, and leads with swifter feet and surer hands to right conclusions'. The modern psychologist knows that the child's affections are irrevocably directed in its early years! They know what Matt. 11:25 means! And J. R. Seeley knew when he introduced 'The Man' as one who did not debate His way to the *Center!* 'No heart is pure that is not *passionate*: no virtue is safe that is not enthusiastic'. (*Ecce Homo*, p. 14). Only when struck to the heart at

Pearl Harbor did *debating* America learn that it had a *heart*! Our far-off beloved may suffer yet more to warm our hearts more!"

The fallacy of cheap propagandism is pointed out:

Durham, N. C.

June 3, 1942

Dear Mr. ———:

— — — — —

"Self-delusions recur cyclically. Thirty years ago a cheap arithmetical propagandism announced that if each church member would win one during the year, the numerical strength of Christianity would be doubled. Repeat the 'One-to-win-one' method; in four years the whole world would be Christian! So when the world war broke out in 1914 there arose a declamation that 'Christianity had failed!', with an answering fiction that 'it has never been tried!' Start a 'One-to-one' campaign at once, and we can stop all war!' One——, was the declamatory leader in Missouri: his program was to make said Campaign culminate with Easter, 1915. The Sunday-Schools were to be combed to secure as many decisions as possible. This cue was given by the Easter Confirmations of some Episcopal and Lutheran Churches: apparently unknown to Mr. —— & Co. Said —— also established *The Lenten Evangelist* to run eight weeks: the editing being done by another man. I have seen a file of it: beginning February 27, 1915: some pronounced it the most evangelical agency in the campaign.

"The numerical results of the first campaign were heralded as a great victory, and —— announced another Easter Campaign for 1916: but the results were a dis-

appointment. For he did not have the same *Lenten Evangelist*, and had totally forgotten John 4:38. He did not see that his 'One-to win-one' campaign was simply an appeal to many who were already well instructed, and almost persuaded. An equally easily won number was not to be expected the second year. Also the Sunday-School decisions the second year were disappointingly few, to ——. A patriarchal pastor of 55 years experience, said '*Of course: you can't burn the woods twice!*'

"Also ——— never considered that sweep-net methods involve much rejection (Matt. 13:47-50). The rejection often takes the form of an early cleaning of church rolls. Veteran pastors have seen such many times. Bishop ———'s push will have like aftermath. Further, twenty years ago I saw a study of the gaining power of the church considered as a convert-winning force. It showed that it took 15 nominal Methodist members to gain one profession of faith per year.

"Now Bishop ——— started with 182,000 members in Missouri last fall, and announces 12,000 additions as an unprecedented gain, though not quite one profession to each 15 of the nominal membership! What necessity urges him to such advertising?

"Pentecost came in spite of Apostolic dreams and plans. 'The Kingship of Heaven cometh not through astrological calculations, or mathematical plans' (Luke 17:20; Acts 1:7). I remember that some years ago the M. E. leaders made out an arbitrary program for the whole church: every pastor was to do certain things at the same time. When Bishop Quayle looked it over, he said solemnly, 'I don't see where you give them time to spit!'

A preacher taken to task for historical inaccuracies:

Durham, N. C.

June 8, 1942

Dear Rev. ———

"Your letter on McKendree Chapel in the *Advocate* ——— surprises me beyond measure. I have had occasion twice before to warn you that you were pasting together contradictory fictions about Jesse Walker and McKendree Chapel, and publishing them as 'history'.

"The old General Minutes and various archives in the St. Louis Libraries and at Belleville, Ill., are accessible to all inquirers. You can read them as easily as anybody else. They will show you that Jesse Walker did not come West in 1804. When he did come, it was to the region of the present Belleville, Ill.; but he did not cross the river, for Methodism had occupied the west side ten years earlier. Presiding Elder McKendree's Journal shows that he came exploring the Belleville region in 1807: then crossed the river to a camp meeting near the Coldwater Church. You tell of Bishop McKendree being at the McKendree site in 1808. That is fiction. That camp meeting was at Big Spring in the present Monroe County, Ill. McKendree did not then go near the Cape Girardeau Country. Also you have Jesse Walker in 1804 at 'Livingston near the mouth of the Cumberland, near Kentucky'.

"Well, that Livingston was *in* Kentucky, in the present Rockcastle County, about 300 miles east of the mouth of the Cumberland! Your jumble reads like lunacy! 'Tradition', you say! 'Thy traditions perish with thee!'"

To the Chief Justice of the U. S. Supreme Court about the limitations of the secular courts:

Durham, N. C.

June 16, 1942

Hon. Harlan F. Stone
Chief Justice, U. S. Supreme Court
Washington, D. C.

My dear Sir:

"I have just received from —— an appeal in the case of ——, previously unknown to me. Of its details, I know nothing. Of the question at large I know much. My mother's family were Kentucky slave-holders. I know what it is to have a blind old black mammy up in her nineties, throw her arms around me and sob, when she was told that 'Miss Carrie's boy' stood before her. That was 53 years ago. Precocious training made me a teacher in very early years. And my first teaching away from home began in the fall of 1877, when a devout Episcopalian lady asked me to help her in the afternoon Sunday-School which she had organized for the women in the Missouri State Penitentiary, where my father was chaplain. I was given the wholly illiterate negro women —65 years ago. You can understand then that I have been in lifelong sympathy with the effort to assure the negro equality in citizenship rights.

"There is another reason for my appeal that may never have occurred to you. I belong to an Ecclesiastical organization that began in 1784 with a handful of pioneer preachers. One result from the beginning was that no layman could be a member of a committee for the trial of one of us preachers; either for heresy or morals; no layman could judge of a candidate's educational competency. A preacher is tried by a committee of his

preacher-peers. Not one of your Supreme Court could sit upon such committee; nor could any one of you prosecute the case. You could be nothing more than a possible witness. You may see more clearly why we Episcopally organized churchmen feel that our negro brethren should have equal assurance of trial by their peers.

"I have lived and taught among poor share-cropper folk of the South myself for years, and I am personally familiar with all the more common abuses. Again, the very first critical study of the share-cropper was made here at the University of North Carolina many years ago. The Methodist head of the Department of Sociology at U. N. C., Dr. H. W. Odum, came up from the ranks of the Georgia share-croppers himself. As between political demagogues who pander to those anxious to maintain a species of peonage, and us who toil for no personal gain, and for no other earthly reward than to achieve the economical and social betterment of the disadvantaged or oppressed, don't you think your court's welfare and your final personal reputation depend upon your standing unhesitatingly and unequivocally with us, though we appear numerically to be a small minority? I notice that you are credited with 'refusing to face the poll-tax issue'; but you see that to us church-toilers the question is not one of the amount of tribute paid unto Caesar.

"Dr. Alva W. Taylor, of the Disciples, born and raised upon the Rappahannock, has come to be one of the notable leaders in such social and economic betterment in southern share-cropper areas. He is now Executive Secretary of the Conference of Southern Mountain Workers. He has published much factual findings. Some four years ago, shifting from the statistical to social attitudes, he announced that the New South is volubly

democratic in professions, but socially and institutionally, still patrician. I believe Virginius Dabney recognizes that same laggard survival. But has not your Court sometimes had such patricianistic lag, rather than a capitalistic trend? We are looking back now with wonder and disgust at the megalomaniac smugness that refused to believe 20 years ago that Japan was plotting world-mischief. But can any of us afford to be similarly judged by a generation to come?"

More about early Methodist history in Missouri:

Durham, N. C.
June 22, 1942

"I have your note of June 10, in which you think that my recent corrections of fiction published in the ——— by ——— are 'too harsh and severe'. Well, you don't know a hundredth part of the story. You are one of the original Historical Commission appointed by the St. Louis Conference, in 1915. And you were also Secretary of that Annual Conference, and pastor in St. Louis. Had you remained in St. Louis where an immense body of original source and archives material is within reach, you would have furnished some important corrections yourself! But bishops willed otherwise! But that fact makes it perilous for you to criticize one whose diary accounts for every minute of his time, and every personal contact: and whose file of facts and fictions, begun forty years ago, now includes more than 400,000

items: mostly from fields that no Missouri preacher has ever studied.

"My first contact with Bro. ——— was at the Cape Girardeau Conference in 1937. Coming through St. Louis, I had located important achives, long neglected. Bishop John M. Moore was much pleased and urged my return to St. Louis to continue the search. Then ——— arose and said that he would be pleased to publish all that in the ———. Bishop Moore promptly replied that a little paper was not the place for such publication: it would be immediately lost again! This was in the first year of the ———.

"Soon afterward Dr. George B. Winton died: the most cosmopolitan missionary-educator that Southwest Missouri has ever produced. I wrote ——— in February, 1938, that he might make a hit with that Conference if he would get out a 'George B. Winton Edition'; take a bundle of *papers out there*, and make a brief, fervid introduction. He might get a good string of subscribers! I could not learn that he had any in that Conference. When he finally concluded to try it, I could not learn that he made any introduction at all! He seemed to think he could hide his little paper in a hole, and people would come and dig it out!

"Passing to next February, 1939, one ——— of ——— Church, was trying to find proof of a fiction that said church was but a projection of the old Chouteau Avenue Church. But I was Editor in St. Louis when the building was being planned, and was present on the Sunday of its opening, and published the facts in the *Southwestern Methodist*. I knew that it was planned by the Quarterly Conference of Centenary Church. ———

was then in the Board of Pensions Office before Uniting Conference—and ——— went to him for historical information. ——— told him that the Board Office had no records earlier than 1874. My brother, Walter, then referred ——— to me. I had discovered the published communications of early Centenary officials in Cincinnati: they do not exist in St. Louis. From these I prepared a careful chronological statement, establishing the official development of Centenary and of the subsequent projection of ———. The whole task took about three weeks of my time, and some dollars for duplicating. I had placed a copy in ———'s office marked 'All Rights Reserved'. I supposed ——— would pay me for my time and toil. I wrote Mr. ——— that no alterations in what I wrote would be permitted: It must be accepted as I wrote, or let alone. ——— wrote me that my compilation of facts was absolutely unanswerable.

"Imagine my astonishment then when a little later ——— published in the ——— excerpts from my data mixed with fictions from other sources, as a history of ——— Church! When I wrote about it he said that he got it all from Bishop ———'s library: a statement that was promptly exposed by Mrs. ——— denying that those old *Advocates* were ever in her husband's library.

"I overlooked in the beginning this fact; that ——— made a bid for notoriety just before the 1937 Conference in his issue of October 11, which I have. He undertook a sort of symposium of reconstruction of the early history of the work in the Cape Girardeau region. Thirty-six inches of imaginary history are compiled by ——— himself: and *every single item is wrong!* The 1810 Camp Meeting that he talks about was held by Joseph

Oglesby on the east fork of Hubble's Creek, one half-mile from the later town of Jackson. The General Minutes Show that Jesse Walker was appointed to Illinois, and his own story shows that he resided near the site of the later town of Edwardsville. Jesse Walker never did *travel* the Cape Girardeau Circuit. The fact of this Camp Meeting is fixed by the Presbyterian Allen Martin who resided there, and his home was the Methodist preacher's home. He published the fact in 1872. Then ——— gives the testimony of a great-grand-daughter of Jesse Walker, who quotes the account of Jesse Walker given by Rev. James Leaton in his '*History of Methodism in Illinois*'. Now Leaton gives Jesse Walker's own *verbatim* account of removal from Eastern Kentucky to that Scott home not far from the site of Edwardsville, Illinois. The subsequent Camp Meeting in 1807, resulted in a church near by. But this woman, resident in the State of Washington, imagines that her 'log church built in Illinois in 1807' is the one ——— was writing about!

"I do not wonder that Bishop John M. Moore said promptly that such a paper was no place for any discovery of mine.

"Recurring to the meanness and mendacity about the origin of ——— Church, I have to say that there is not a single attempt to write a history of any of the earlier Methodist Churches in St. Louis that is any better. A number of such have been sent to me for correction. All are 'congregationalist' compilations by some fellows who thought one little church could swarm and go where it pleased, regardless of presiding elders and coöperation of other churches. It would take a sizeable

volume to correct all. I pass to the fact ——— inspired by the seeming success of the ——— fiction and defiant of specific clarifications I had given him in the United Session of the St. Louis Conference, with Bishop Selecman in the chair, rushes into the ——— *Advocate*, saying that in 1806 McKendree came to Cape Girardeau County (which did not exist until the state of Missouri made one) near Jackson (which also did not exist), and set the standard of Methodism.

“Methodism was in the St. Louis region *twenty-five years earlier* than that!

“Not then aware of the unashamed mendacity of ——— fog-horn, I wrote ——— some polite chronological corrections, telling him he would be much better off if he would send in these corrections himself. He made no reply, and the fundamental errors shouted to many thousands of readers remained uncorrected.

“Now, ———, if you had been the official center for a quarter of a century, assailed every month with new perversions and jackasses, which required you to spend years of your time and hundreds of dollars out of your own pocket to keep the truth about Methodist History from being torpedoed and sunk, I suspect that you would have used all the ecclesiastical profanity that is permitted you! But you write to me as if you did not know such things were being done!

“But there is one thing you *might have done!* In 1856, The Southern Methodist Church published an ideal constitution for Southern Methodist Conference Historical Societies, consisting of members paying annual dues for the expense of such work as I have been asked to do.

You might have organized such society, and pushed it as energetically as a State Anti-Saloon League man would push. But you have not done that! So in 27 years your own St. Louis Conference has not taken *one step* toward raising money for the work it asked me to do! What do you think of the meanness of this whole business?"

Judgment passed on a book:

Durham, N. C.

July 18, 1942

(Note)

"About that ——— book. The man is probably a yellow journalist. He has picked up some scraps from Allbright, University of Pa., and University of Chicago. The great French scholars at Jerusalem he does not know. He twists and distorts on every page. Like Sir Charles Marston, he makes everything support the traditional ignorant exegesis of the Old Testament. And in the New Testament he is priming for a pre-millenialism, as already stated when here. It takes a book two or three times as big as it is to point out all the mistakes in it.

"Tell Prof. ——— to come over here, and I will point out some more—I can't undertake to write a 'cyclopedia'."

CHAPTER 8

A SCHOLAR IN RAGS

Dr. Godbey continued his work, often under very trying conditions. He had no heat except a small kerosene stove and that often smoked up his room. On very cold days it was impossible to be comfortable.¹

Another *Advocate* article stirred the Doctor to come forth with additional facts bearing upon the Biblical record, which he alone, possibly among living scholars, was qualified to present.

Durham, N. C.
Feb. 1, 1943

My dear Sir:

"To a single imaginative article of yours I give a little attention. The one on Habakkuk in ——. You say, 'From year after year donkey trains had come down from Assyria to carry away the annual tribute, vast stores of oil, wine, wheat, fine homespun and dried figs. Year after year the prostrate people had been bled white in a vain effort to satisfy the merciless greed of their overlord'.

"But 'a donkey train' was unknown in the Ancient World. And our domestic donkey, of North African provenance, was unknown. Two species of wild ass were available: one preferred for riding, the other shown in old Babylonian art yoked to chariots. The white ass was

¹He had no overcoat and sometimes used a rug for additional cover. Yet he gave clothes to the Salvation Army which he could have worn.

reserved for petty chiefs or roadside Judges (Jud. 5:10). Had you read modern scholarly travels in Arabia (I can quote you scores), you would know that this distinction persists—Poor old Jacob had none: he rode into Egypt in an oxcart (Gen. 45:19, 27). The able bodied walked.

“Then after the fall of Assyria, you say, ‘the donkey trains bearing tribute were marching again’—in a different direction. ‘Whereas they had gone north, now they plodded their inexorable way toward Babylon, far to the east across the Arabian Desert’—But no record remains of any caravan traffic across the desert. A donkey would eat two donkey loads of grain on the way; if he got through the robbing nomads that controlled the oases.

“Solomon was much wiser than you are and for a short route to Assyria-Babylonia he sent his trade through Damascus and on northeast to Tadmor-Palmyra—nearly a bee line to the mouth of the Khabur, where there was once a grain market that imperiled the commerce of Babylon. No Babylonian king would try such madness. For ancient Oriental armies lived off the country and an Assyrian or Babylonian army had to be sure of an ample grain supply all the way. Ezek. 21:21 pictures one in the north casting lots to determine whether to come down the east side of the Jordan or down the Palestine ridge. From old Sumerian days to Ezekiel’s day, Babylonian armies marched up the left bank of the Euphrates to Tiph-sakh, the river protecting their left flank from wild Arab raids from the desert. From Tiph-sakh the distance was short to Damascus, to Amurru (‘West-Port’) on the Mediterranean, or into Galilee. Ezra, the Scholar, came up the same Euphrates road. He was too great a scholar to try your personally conducted donkey train across the Arabian desert. Assembling his returning Emigrants at

Hit (Ezra 8:15), he sent to Mayor Iddo of the Sanctuary-city of 'Yah's Money' for some Levites. Then there was a solemn fast, and a decision that they did not need any Persian soldier-escort (8:21-23). Leaving Hit on the first month (8:31), the party walked through to Jerusalem by the first day of the fifth month (Ezra 7:9), peacefully paying for their provisions, independent of plundering soldier guards.

"Assyria and Babylonia had no lack of the articles you mention; they had immense quantities to sell; their master-position in the ancient trade world was based on this fact. Babylonia's irrigated grain fields and grazing swamps gave millions of tons of grain and immense droves of sheep and oxen, and hundreds of tons of cured fish and unlimited possibilities in date production for export: while Nineveh's mountainous character made her master in varied fruit production, as our Ozark areas are. The vine that we know originated in those mountains; notably abundant on Ararat slopes (Gen. 9:20). There were no olives nearer than Baku on the Caspian: but sesame and poppyseed oil were the domestic staples of Assyria-Babylonia; they remained so in Strabos time, and appear in the Talmud.

"Then a second vast grain area was that of Harran, east to the Khabur river, and northward from its mouth for 200 miles. A few miles below its mouth there once stood on the north side of the Euphrates the mighty-trade city of Mari, lately revealed to us as the mightiest place-complex yet found in the east. Imitating Babylon's ruling by water-control, it extended its field irrigation and grain growing until Hammurabi of Babylon in his latter years felt that Mari was impounding water needed by Babylon, and was underselling Babylon's grain: so he

mustered his forces and obliterated Mari. But they did not extinguish the grain trade of the Khabur. In Graeco-Roman times Dura-Europos was mighty in trade, and Palmyra, already mentioned as a Solomon way-station, was more splendid than ever before. So you and your fellow donkeys, with vestpockets full of grain for tribute, are permanently discharged. You should also know that Babylon and the Harran-Khabur grain merchants expected customers to transport at their own risk, as Jacob's family did (Gen. 42:1-3).

"Then there is the evidence of many thousands of business deeds and documents from old Sumerian times, Hammurabi dynasty, Kassite times, New Babylonian times, on down to Seleucid times in Babylonia: loans of wheat, barley, sheep, cattle, dates, etc., largely from temple stores; and several volumes of 'Assyrian Deeds and Documents', published over forty years ago by Dr. Johns of Cambridge University—giving us minute information about the daily commercial life of the times. All I need to say here is that there is *no tablet* recording the reception of grain, wine, or oil as royal tribute.

"Then there is the fact that no Egyptian, Aramean, Assyrian or Babylonian king ever made such flea-bite exactions from the *peasantry* of Palestine. Tribute is demanded of *kings*; and always in bullion (there was no coinage) or timber. Menahem gave Tiglathpileser III, 1,000 talents of silver to keep his kingdom (2 Kings 15:19). Jehoash stripped the Temple of all the consecrations made by his predecessors Jehoshaphat, Jehoram and Ahaziah, and all he himself had dedicated, and all the gold in the Temple treasuries and all in the royal treasury to get rid of the Aramean Hazael. (II Kings 12:18). In I Kings 14:25, Rehoboam faced the most

devastating military desolation that Palestine *ever* has experienced (so modern excavations have revealed). And it cost him all the treasures that Solomon had accumulated in the Temple. The great Berber captain got it all, and carried tens of thousands of Palestine folk into North Africa as far west as Carthage.—Asa gathered all that he could of temple and royal treasure and sent it to Benhadad (Bir-Idri) of Damascus, to secure his alliance against Baasha (I Kings 15:15–22). That gives Benhadad II, a pretext for attacking Ahab, 35 years later (II Kings 16:29; 20:1ff). So, Ahaz, knowing he is imperilled by Damascus and its *vassal*, Israel, strips his own temple and announces himself the vassal of Tiglath-pileser III (II Kings 16:7ff). So when silly Hezekiah ventures a revolt, he is soon glad to settle for *any* tribute the King of Assyria may fix. And Sennacherib fixes 300 talents of silver and 30 of gold. (II Kings 18:13–16). Sennacherib's own account says 800 talents, which is considered to employ a different talent as unit of measure. Forty other treasures with part of Hezekiah's harem are added.

“The Assyrian King is sending his Grand Sheikh to harangue the men on the wall, urging them to *abandon* their oppressive King of Judah and his Jerusalem aristocracy. The King of Assyria has large bodies of fine hill country like their own where every one of you can have a piece of land of his own, with no oppressive landlord! (II Kings 18:17–32). Sennacherib says 200,800 people of Judah went home with him. No wonder Hezekiah & Co. wept at losing their *profitable peons*! And as you try to pump like tearful thunder about tribute-paying peasantry in Habakkuk's time, the record is that the peasantry hailed Nebuchadrezzar as a deliverer, and

Zedekiah knew it! (Jer. 38:18ff). As for the treachery of the aristocrat landlords (a repetition of Hezekiah's), that is scathingly denounced by Jeremiah in 34:8-22. Hezekiah's mercenaries had fled when they saw the peasantry line up with Nebuchadrezzar, leaving the Arabs to man the wall alone. The aristocrat landlords then swore to surrender their seven year contracts with trained employes, if they would man the walls. Then they broke their contract.

"I have put before you the regular exactions of gold and silver bullion, as well as wrought vessels of all kinds. There were also demands for copper, lead and antimony; sometimes requests for iron. But even more prominent in some cuneiform inscriptions is the demand for building timber. Solomon, in I Kings 5, bargains for such from Lebanon, when Egypt had been doing the same for 2000 years: so had Babylonia. But Babylonia and Assyria also made heavy drafts on Mt. Amanus:² and U. S. S. R. powers nearer Amanus did likewise. Cuneiform royal inscriptions sometimes boast of kingly prowess in seeing to the cutting of trees himself. All these have been before the public for fifty years in good English translations. Some reliefs show great logs in transportation across country. The immense toil inspires Hab. 2:11, 'For the (every) stone shall cry out of the wall, and the beam (joist, or sleeper) out of the timber shall answer it'. Each has a story of pain and wrong to tell.

"And Habakkuk, composing a hymn for the evening service! The Old Testament knows no connection of

²Mt. Amanus, in the Lebanons, was a "lumber-hill" for thousands of years. Egypt could raft logs down by the sea; Babylonia could raft down the Euphrates through the other lands now held by the U. S. S. R. Others could get smaller timber rafts as far as the Dardanelles.

prophets with sanctuary liturgy. There is no place for them in the Torah, or Pentateuch, prescriptions. Like modern dervishes, they stand apart, ever ready for some new political disturbance. 'He that putteth not into their mouths, they even prepare war against him', exclaims Micah 3:5. Jeremiah 23, gives a comprehensive rebuke. 'I am no prophet: no member of such a pack', exclaims Amos, when told that he is only cantillating for something to eat (Amos 7:14). A company of chanting agitators stirs Saul to insurrection against the Philistines at a place identifiable as the modern Ram Allah (I Sam. 10:5ff). These 'prophets' were thoroughly disreputable in popular esteem, 'Who is their father' (I Sam. 10:12), being the sum of all possible vituperation! Samuel establishes cloisters in Ramah, and tries training some of these fanatic ranters (I Sam. 19:18-23). But no trace of his effort survived; he founded no order. Elisha tries the same (II Kings 2:3, 5, 7, 15ff; 4:38; 6:1). But no 'Sons of Elisha' resulted; no psalm of theirs survives. Old prophetism never was accorded any place in liturgy. Ritual-bound priesthoods could not tolerate association with *unpredictable* 'prophets'. The Deuteronomists tried the experiment of letting each *makam* fraternity use its ancestral procedures at any Yahu-shrine to which they might attach themselves (Dt. 18:6-8). The Chroniclers solved the consequent problem of no uniform liturgy by letting 24 distinguished fraternities each have two weeks control of the Jerusalem service. But any prophet or seer proposing alterations was to be put to death (Dt. 13). Each century of the medieval-modern Christian Church has claimed this as authority for the persecution of heretics."

An answer different from what Dr. Godbey expected was received. Dr. Godbey promptly wrote:

Durham, N. C.
February 15, 1943

My dear Sir:

"I have your letter of February 12. Since you are taking my corrections much more seriously than I expected I will try to help you a little. You speak of looking for my *New Light on the Old Testament* in some library. You will not find it. It is not a 'conventional' book. It is an arrangement in chronological sequence of all discoveries made by excavation in the Orient, Egypt, Nubia, Palestine, 'Syria', along the Euphrates and Tigris, down to the Persian Gulf. The discoveries begin in paleolithic times, and the volume closes with the capture of Jerusalem by Nebuchadrezzar: for what we call 'Judaism' is the great modification of ancient Yahwism that was achieved in Babylonia: the same Yahwism developing in Egypt becomes the early Christianity of Alexandria. You see, then, why Nebuchadrezzar's *migration* (golah) is a parting of the ways. *N. L. O. T.* is designed as a guide book for *constructive* student work, supervised by a *competent* instructor; to teach him sound *method*. When he comes to a chronological *blank*, he is to do no guessing, but to wait for the next turn of the spade.

"Now as to *Advocate* policy: I have friends on the General Board of Publication. I sent one of them at the 1940 General Conference reasons why there should *not* be a single 'Central' *Advocate*, but he went home *before* the Conference closed: so my objections were not heard.

"*First*: The Church has a considerable number of scholars in various fields, who should be heard *in extenso*

on some topics or discoveries. With the *Reviews* long extinct, a single *Advocate* silences all these: there is no space for them in the present *Advocate*.

"*Second*: No man in the world can *possibly* know all the best scholars in all fields. I used this illustration: in 1895 it was planned to publish a great new Dictionary of the Bible embodying the assured results of modern research and exploration. British scholarship united upon Dr. James Hastings as editor of the work.. A very radical school of criticism headed by Dr. Thomas K. Cheyne and Dr. Black of Scotland, undertook a competing publication: *Encyclopedia Biblica*. I bought the *Hasting's Dictionary* in 1899. Three years later I went to the University of Chicago. I quickly found the Divinity Faculty agreed as to the merits of the two Dictionaries. 'Take one-third of the articles in the Cheyne-Black book, and one-third of those in Hasting's, and *rewrite* another third altogether, and we would have a pretty good Dictionary!' That is, no *one* modern scholar can possibly know personally more than a third of those who should be heard in an accurate compendious Dictionary of the Bible. And 60 years of personal observation and contact has not shown me any editor of a Methodist *weekly* who was a *special scholar* in any field. Alfred Smith, when Editor of the *Nashville Christian Advocate*, adopted the plan of giving space about once a month to an article of especial critical *research* and discovery. Thus the paper made some amends for the suppression of the *Quarterly Review*. But ——— was shuffled into the editorship, *stopped* the publishing of archaeological discoveries, and began publishing long imaginative fictions of crack-brained dreamers, for which he invariably refused all corrections.

“Great publishers who have a reputation for first-class books do not let themselves be taken in that way. The McMillan Company, for years sent any offered theological manuscripts to Dr. Shailer Matthews, of the University of Chicago, and acted upon his estimate. The *London Times* published a *Sunday Book Review Supplement*; all articles unsigned. But important articles are not the work of any one of the *Times* office staff. They are written by scholars; usually in the English Universities or Seminaries. Some New York papers have a similar policy. Twelve years ago I learned by actual count that of all books *received* by the *New York Times* only one of ten got any *further* notice. But you have hastily published much that should have been submitted to known experts in the different fields. You published as ‘most satisfying’ a review of a book upon the *Resurrection*: I saw at a glance that the author had followed an article by Sir Charles Warren in *Hasting’s Dictionary of the Bible*. You thus proved that you had not *seen* that speculation.

“*Third*: In actual scholarship there may be methods and objectives that are poles apart. 101 years ago, in the days of furious Theological fist-cuffing, two years before the split of 1844, a group of New Englanders organized a ‘Society of Oriental Research.’ They avoided interpretative *polemics* by adopting a constitution which asserted that *only* philological or grammatical matters could be discussed. And so the *Journal of the Society of Oriental Research*, came into being: published at Yale. But *can* mere etymology give you any clue to the popular use of a word? *Pomum* is Latin for ‘apple’; but are all ‘pomades’ made of apples? *Sine cera* is Latin: ‘without

wax'—but how is 'sinecure' connected with it? *Pollice-trunco*: 'With thumb cut off'—what is 'poltroon'? From the Latin preposition *Extra* is evolved our word 'stranger': and our newsboys shout 'Extra!', with no notion that they are speaking Latin! The Greek word *angelos* is used in the LXX³ as the equivalent of the Hebrew word for 'courier', or for 'messenger'; but the 'angels' of the Puritan imagination have no existence in the Old Testament. Sound philology insists that in case of a rare and doubtful word, etymology should be considered *only as a last resort*; only when there is no other clue to its meaning.

"*Fourth*: Considering the fact that the 'Southeastern Regional Jurisdiction' has a far larger Methodist membership than any other, I sought for some tangible cause. I finally wrote to Bishop John M. Moore, Chairman of the Executive Committee upon Unification, that the reason was that the Southeast had from the first insisted upon maintaining Conference *Advocates* or State *Advocates* which preserved *solidarity*. Here in North Carolina the *Advocate* has pages for two orphanages, two Woman's Missionary Societies, two Boards of Education, two pages for District Superintendents, children's page, while the editorial matter deals mainly with North Carolina. Thus the Methodist solidarity of North Carolina is maintained. Else there would be *no* Methodism to subscribe to a central organ. Bishop Moore replied that I was certainly right: that it was so in Texas and Oklahoma—lay leaders said they read the *regional* Advocate first. Then if they *had time*, they glanced over the Central organ. Some years ago it was reported that the Statesville

³The Septuagint, or Greek Version of the Old Testament.

District of the Western North Carolina Conference had the largest membership of any presiding elder's district in the United States. Today Winston Salem outranks it with 23,882. But no central organ has contributed to get this eminence.

"*Fifth*: The present policy promotes regional *segregation*. Any edition of the *Advocate* gives some *scraps* of *regional* news. The reader learns nothing of the five other regions, and is *not* going to subscribe for the five other editions with their uncorrelated bits of information, and the Great Libraries of today positively refuse to take more than the *regional* edition. They *lack* storage room, and the Methodist publishers of the past 120 years *never* had the sense to see that a *file* of their publication was preserved in a well-known library. Rather than *donate* a yearly subscription, they let their published history perish!"

Bishop Selecman, an old friend, writes for information and he was sent the usual careful reply:

Durham, N. C.
March 17, 1943

Bishop C. C. Selecman
Oklahoma City

"I have been absent a week: on returning I find yours of March 5. For rejoicing in torture see Acts 7:55ff.; Matt. 5:11, 12; Hebrews 10:32-34; I Peter 4:12-14; read again enclosed: and my *Rabbi Yeshua*. I do not consider these as warranting the peculiar phrase quoted.

"Relative to historic 'Cities of Refuge', or asylum places, they are found among all peoples; even among negro tribes, and blacks in Australia. Ninety-six in Pales-

tine were recognized by Von Gall about 45 years ago. Since they are invariably in conflict with local secular laws, and often with each other, Deut. 19 limits the number to *three*. Josh. 20 has six: so has Num. 35:10-15. Probably in Deut. times Judah had *no control* of Trans-Jordan.

"As to the cult of the dead: wherever the blundering A. V.⁴ has 'high places' there is an ancestral tomb *bamah*: a term which Jews still apply to the Catholic altar. Where ever there is a gibbous knoll with widespread tree the 'saint' is usually a woman. See Deborah's psalm, Judges 5:5."

A letter relative to the stinginess of ecclesiastical bodies:⁵

Durham, N. C.
March 17, 1943

Chicago, Ill.
My dear Dr.

"I have been absent for a week: returning today I find yours of the 10th. That you already find *N. L. O. T.*⁶ useful is very gratifying. The longer you have it the more you will appreciate its rigid adherence to chronological order and synchronisms, with *no* speculations to fill *gaps*: and my *avoidance* of theological polemics.

"Now about my expenses. Because of my pre-eminent contacts with old pioneers and earliest *secular* records of Missouri Methodism, beginning in 1781, I was in Octo-

⁴Authorized, or King James, Version.

⁵Dr. Godbey had this note appended to the letter: "This was sent to over 600 Methodist preachers and not one protested in over four months (Feb. 1, 1946)."

⁶Dr. Godbey's book, *New Light on the Old Testament*.

ber, 1915, made Executive Secretary of an Historical Commission created by St. Louis Annual Conference (South), to recover its lost early history. I have worked at it amidst other tasks ever since. My time as University professor was rated at \$5,000 a year. I have spent about \$50,000 worth of said *time*, discovering, locating, gathering a great mass of old records, without receiving one cent for my labor, and without any arrangement made to publish. *Ecclesiastical bodies, imagining they can get something for nothing, are the stingiest of all peoples on earth!*

"I have paid out much expense *money* with no return. A few personal friends have aided in typing expense and manifolded. The *Conference* has never raised a dollar for *anything*.

"So you offer to join the few friends who have generously provided for manifolded. It will be appreciated. I suspect that you may see that your office needs a regular budget from which to pay able specialists something for reviewing or correcting doubtful material sent to your office. I add that I have a crippled right hand—for 24 years I could not use a typewriter—I must shape articles slowly by hand, then pay someone to type it."

A reply to an article, *They Saved the Rolls*, which appeared in an *Advocate* on March 18, 1943:

Durham, N. C.
March 23, 1943

Editor, *Advocate*.

"1. Forty-two lost 'books' are mentioned in the O. T. Which of these do you consider 'saved'? Not *one* was, in the way you picture. Also, they are 'anonymous'.

"2. Was *any* roll of the Torah saved? Not such a roll as you think of. Jer. 8:8, exclaims 'How? Do you say *We* are wise, for the Torah of Yahu is with us? Lo! certainly the lying pen of Scribes hath wrought to deceive?'—Did he refer to the newly 'found' Book of Deuteronomy? (II Kings 22:8). He repeatedly charged *current* versions with 'teaching that which I commanded not: nor did it ever come into my mind?' So also speaks his younger contemporary, Ezekiel. Collate the passages with a Walker *Concordance*. I shall not expound each passage this time. Please consider that Jeremiah and Ezekiel are our first 'Higher Critics'.

"3. Whence came these corrupt Torahs? Deut. 18:1–8, permits *any* rural Levite to attach himself to any *Yahu-Makom*, using his *ancestral* liturgy and medical arts. Ezek. 44:9–14, says the rural *bamah*-Levites were corrupted in their teaching through adopting local heathen customs. (Deut. 12:29f). Hence they may not be permitted to make priestly *decisions*.

"4. Jeremiah and Ezekiel agree that the people left in Jerusalem, after the voluntary emigration of King *Yēho-Yakin* (II Kings 24:10–16—*Yekan-Ya* in Jer. 24:1), were the *worst* element in Judah, *reserved* there for destruction. (Compare Jer. 24 with Ezek. 5, and 11:2–22). It follows that there *were* no 'desirable rolls' left in Jerusalem in Zedekiah's smash. *Yekan-Ya* and his party had taken all that Yahuists thought sacred to the offered garrison-post of Nehardea: the capital of developing Yahuism for the next 800 years. (To appreciate Nehardea, you will have to buy and read my *Lost Tribes a Myth*).

"5. To appreciate how bad the anti-Yahwist faction was, see what sort of landlords and bond-lords they were

in Jer. 34. (The oath liturgy is the same as in Gen. 15:8-21). Then you will understand why the poor peasantry welcomed Nebuchadrezzar as a deliverer (Jer. 38:19).

"6. The poor fellows were right (Jer. 39:8-10; II Kings 25:12). It was the *social peonage* that overthrew the Kingdom of Judah. (The land system of the Orient you do not know, but a digression here would be distracting). But these country poor are the very folk whose paganism had been getting into the Torah! (Deut. 2:29-32). They will give Ezra & Co. some missionary work to do. But Ezra's aids had to translate his Aramaic for them (Neh. 8:4-8).

"7. You talk about 'Rolls'. What are you thinking of? Parchment had not been invented yet (at Pergamus). Papyrus would not stand the rough package you portray. And the few letters from the site of Lachish during the last days of its siege give us the language and *script* and some names of Jeremiah's time. The writing material is *clay tablets*, or sherds. Jeremiah's *roll*, easily cut and burned, was certainly papyrus (Jer. 36). Ezekiel's in Babylonia, were *not* papyri.

"8. Such a collection as our 'Pentateuch' did not *exist*: and could not till residence in Babylonia had brought some acceptance of Babylonian institutions. The Jewish calendar and names of months that you *may* know are Babylonian. No one yet knows the old Palestinian calendar. You may sometimes speak of 'the great day of Atonement': In the Hebrew Bible the title is *Yom Kippur*, which is the Babylonian New Year. And all we know about this word 'Kippur' and its 'scape-goat' (Lev. 16) is from Babylonia. The garbled flood-story of Gen. 6-8 is from lower Babylonia, the 'sea-land' of the cuneiform inscriptions. The names of ante-diluvians in Gen. 5,

are of old Sumerian origin. Much more in the Penta-teuch is Babylonian—but this is enough here.

“9. You have the impression that reading and writing were general. Is. 24:11–12 is against you: further, this ‘book’ (‘writing’) is a *clay tablet*, in a sealed and stamped clay case, just as Jeremiah’s *deed* was (Jer. 32:6–16). Again, there is the Talmudic rabbi’s saying, ‘How can he be learned, whose talk is of bullocks?’ Jewish peasantry in Babylonia had quite a reputation for illiteracy, even among their fellow-religionists. As for any knowledge of the Torah, early rabbis have left their *emphatic* declaration: ‘It was Ezekiel who *gave* us the Torah’.

“10. As for ‘long hours of study of royal chronicles, etc.,’ these are found *only in royal archives*, or temple archives. There are thus far no records of these chronicles being taken to a private home for copying. Sections of a central law code, like the Code of Hammurabi, may be copied for use in some village court. But no tablets have yet been found in any private cottage. No peasant had such ‘ancient rolls to feed his soul’.

“11. From earliest recorded times the temples in Egypt and Babylonia were schools for the instruction of a small scribal class. In Babylonia, the God Nabu (Nebo) was the lord of all learning, the patron of all literature, the inspiration of orators and poets, the creator of libraries by copying literature far and near. Kings paid temple scribes both in Assyria and Babylonia, to translate and copy famous documents. Through that method famous old legends and laws have been transmitted to us. Settlement near the temple of Nabu meant an opportunity for scholarship *not yet* proven in Jerusalem; as shown in Dan. 1. But no Babylonian scholarship ever *heard* the word ‘Jew’—much less invented it. In Dan. 3:8, 12, the name

is *Yehudain*—‘men of Yehuda’. (‘Judah’ is an English corruption). In Esther 2:5 you see ‘Yehudi’, as the Arab today still faithfully vocalizes. So in 3:4, and on through the rest of the book.”

A letter about Russia:

Durham, N. C.
March 28, 1943

Mr. Henry R. Luce
Owner of *Life*

“I have your issue of March 29. You have done well to place before your readers the notable personalities of the Russian panorama in recent years. I shall preserve this number intact for that reason. But no press correspondent, undisciplined in the historical development of an institution or an ancient people, can be rushed to any battle front and distinguish amidst the hurly-burly, some favored form of social organization of immemorial antiquity, steadily and inexorably expanding. In ancient Latin there was *dramatis personae*. Now the *persona* ‘strong sounder’, was an ancient ‘megaphone’-device in an actor’s mask to make his voice heard a little further. ‘Persons’ or ‘parsons’ of the church know they are but ‘mouthpieces’ for messages and ideals which they did not originate. But a war correspondent is rushed to the front to report what the big megaphone personalities are saying. That some may be spokesmen of an immemorial SOCIAL INSTITUTION HE DOES NOT HAVE THE OPPORTUNITY TO LEARN.

“Now of all village community organizations the Russian was the first to come before me, when I was not yet 12 years old. The English scholar D. McKenzie Wallace

spent some years studying Russian agricultural life, and gave his observations to *Macmillians' Magazine*: republished here in the *Eclectic Magazine*, Aug. 1876. So little attention had been given to such social inquiries, that when the Russian village community was first described to the usually cool-headed Italian Count Cavour, he exclaimed, 'That system is destined to make a tour of the world!' But historical investigators already knew it as one branch of primitive Indo-European community organization. Sir H. S. Maine, in *Ancient Law*, has given sound parallels from India. G. L. Gomme, for Great Britain, presented survivals from 250 publications in *The Village Community* (Contemporary Science Series, 1890). I shall not catalog a bibliography. I simply remark that a war correspondent dealing only with the *ruins* of villages, and not with any normal peace time operation, has no chance to learn of such ancient social organizations.

"Then there is the popular confusion between social studies and social organizations, and 'Socialism'. And there is a like confusion between a 'community organization' and 'Communism'. The Russian Village Community calls itself a *mir* (world). Each little community is a 'world' to itself, insisting on managing its own *internal affairs in its own way!* Normans in England found the same situation. The genius of Henry II, saw that his Norman judges must not interfere in such local matters: they must respect the Danish 'Bye-Laws', but that in all inter-village matters there must be a 'constitution', a 'standing together': *Uniform* custom for the realm. Exactly the same problem is faced in combining Russian villages into the 'Realm'.

"Again, the Scandinavian pirate Rurik, invited to bring his swordsmen to protect the great inter-village,

inter-city trade, that had developed under the leadership of Novgorod, recognized at once that he must accept the *Slavic* language and respect the internal economy of each town and village, else there would be no products with which to trade, and no purchase power anywhere. This horde of Scandinavian 'Russ' adventurers became 'Slavized' in order to survive. But they infused into each village of their occupation, a spirit of *adventure* which a purely agricultural community lacked. Your presentation does not seem to get this. As for the modern Jew, Karl Marx, he had absolutely nothing to do with the creating or shaping of the ancient MIR. Your compilers do not know that old MIR and its vitality. Nor do they notice the fact that in the crisis of World War I, the Russian army was stampeded by German propaganda, 'They are dividing up the MIR lands!' What happened to Kulak buyers? By contrast, English Henry VIII hanged over 70,000 village farmers, ousted from their community lands and set adrift as beggars. The spirit animating the Russian Villager today to battle against 'National Socialism', of Hitler, is exactly the same as that of a small American community: rooted in his love for the land, his village organization and his religion—which no Stalin can kill or displace. You portray some characters who will eventually be viewed as mere foam on a stormy sea.

"In 1913, I was appointed to preach the sermon for the Centennial of the American Bible Society before the St. Louis Annual Conference. Viewing the official encouragement the Society has always received in Russia, and the very small amount done, I said that the distribution in Russia should be increased a hundredfold: for the future of the Indo-European world, for the next 5,000 years was in the hands of the Anglo-Americans, the

Latins and the Slavs. In no other peoples did there appear any superior inspirational ideal. Germans had for 400 years, resisted all the appeals of the *wild* to come, pioneer and build from the bottom. But there was apparent much desire for what *others* had pioneered and developed.

"I shall not further detail deficiencies. But I hope that you will give your readers a little more social-historical presentation."

An answer to the above letter brought forth this reply:

Durham, N. C.
April 26, 1943

Constance St. Onge
c/o *Life*, New York

"I have your note of April 21, relative to my pointing out the immemorial MIR foundation and background of Russian peasant thinking. Rival political *theorists*, struggling for the leadership in the little moment of a great mundane tidal-wave unfortunately do not always understand that their declamations do not represent the fundamental mass-thinking. You may remember the political satire, beginning:

'There were three tailors of Tooley Street,
We, the people of England!, etc.'

"As I wrote you, I value and preserve your flash-light of this *moment* in humanity's 1,500,000 years—knowing it cannot show just who are bubbles of the moment—I will tell you a story you have not seen. You are all too young.

"Forty-eight years ago, after 15 years as professor and editor and author of three books, I went to do mis-

sion work on foot among log-cabin people of the Osage River Hills, southwest of Jefferson City, Missouri. The one comfortably circumstanced farmer took the *Youth's Companion* (peace, peace to its ashes!). At some time in my three years along the Osage it told of two American college boys who wanted to see the common people for themselves—away from 'Cook's' tours: they went on bicycles. They reached one little MIR, that no American had entered. But two or three of these people had reached the 'Golden America' beyond the western Sun. So the boys were warmly welcomed and the news spread. Out from a most wretched hovel, on hands and knees crept a poor moujik, with white beard dragging. He clasped the legs of the boys and kissed their feet, weeping and sobbing his thanks that he had been permitted to see these glorious visitors from the Land of the Free. Neighbors explained that the old man had a son in America who had written him wonderful things about the freedom he had found. And he had sent his father an Icon of the American patron saint: and the old moujik burnt candles before the picture of ABRAHAM LINCOLN! And such is the heart of the MIR folk still."

The pagan origin of some modern Christian symbols:

Durham, N. C.
April 9, 1943

My dear Sir:

"Your letter of April 1, is a great surprise. I have been a historical critic for more than 60 years. Reading Septuagint before I was 14 years old, I noted dis-

crepancies between it and the Vulgate, the King James, and the French; all being used in our family worship: and the discrepancies speculatively considered. But enough; I shall not discuss them here. I simply say that in 50 years I have never published a *speculation*, nor yielded a *fact*. My methodically filed and *dated* items now exceed 400,000. That you do not seek for the original fact about the terms 'Aryas' and 'Swastika', discredits you with all careful historians, seeking *precision*. They only can *factually* discredit Hitler! You cite Blake (whom I have not seen), speaking of 'Aryan nations'. But every Sanskrit scholar knows that 'Sacred laws of the Aryas' are 'laws of the ploughman, or agricultural communities', as contrasted with nomads, herders or hunters. Consider Latin '*Aratrum*'; Greek '*Aroein*', '*Arovros*', etc. There are *no* Aryan nations! The inevitable *collision* of two economic stages faces you in O. T. passages, and in *our* early 'Wild West'. That you let Hitler's insanity determine what you will present to your readers reminds me of Luther on his way to Worms: or of the Great Galilean in Luke 9:53.

"You cite me volumes *without date of publication*. When I know the *date*, I know how much *previous* discussion was available. The day after you wrote me, a visiting professor showed me a new compilation, purporting to present the evidence from the cuneiform records. I glanced over the long bibliography, and answered, 'There is not a single citation of *anything* of the tremendous discoveries of the past 45 years. You can throw it away!'

"Now another point. I *don't care a hoot* about what use early Christians or late Christians made of *pre-Christians* symbols they appropriated. Their usage has

no evidential value as to the *original* use. Perhaps I can make it clear.

"In my small-college days, students not habitually profane thought it funny to 'Germanize'—'*Gott sie vertammen, was brauchen sie?!*' A sister-in-law of mine, lady's companion in our southwest, picked up some Spanish 'cuss-words'. She thought it funny to 'spout' them in company. They *weren't* profane to her! A Methodist preacher friend with like Spanish acquisitions, was aiding me in a meeting in an Ozark frontier. A disorderly door latch one morn stirred him to spill some Spanish. I laughed, then he laughed, saying, 'I forgot you knew Spanish!' I have seen Christian ladies with pagan archaeological *curios*, not knowing what they were. I have seen an Egyptian phallic symbol mounted as a jewel and worn as a throat-pin; the lady not guessing what it was. Phallic symbols survive on Roman vestments. Have you noticed that? Livy tells me that the old Roman diviner by bird flights, *av-gur* ('augur'), had an official staff called *lituus*. O is the head. Rome put a cross on it; but does an *archbishop* still divine by the flight of birds? The pope has usurped the pagan title '*Pontifex Maximus!*' But is he still the 'chief bridge builder' of the city?

"Again, I am safe in saying that your readers do not know that the name, 'Balthasar' is a garbling from Dan. 1:7; and *this* garbles '*Belit-shar-Utsur*': 'May Belit protect the King'. Nor do they know that 'Isidore' is 'Gift of Isis', the Egyptian Sky-Mother: nor that 'Asenath', in Gen. 41:45, is 'Servant of Neith' or 'Nut', the Berber Sky-Queen. Nor do they know that 'Origen' is 'Son of Horus', the 'Rising Sun-God', and that Melchoir is 'Hor is my King'. Josephus (Ant. 13:3) tells of the Jewish priest Onias, building a Jewish temple in Egypt in the

time of Ptolemy Philometer, and that it was shut up by the Romans 343 years later (Wars, 10-10-4). Maimondes tells that it was reopened as a Christian congregation under the name Kebtsor: which he does not explain. But *Kebts-Or* is 'congregation of Horus', a parallel to 'Ori-gen'. Enough, that early Christian churches found features of the Horus cult worth retaining, but your readers *can't guess* them.

"As to Miss Goldsmith, we of the old inscriptions know that Ganesh or Ganesha, was not brought to India by the 'Aryas'. She may know of the Swastika being annexed by *many* local cults *after* the ingress of the Aryas; *after* 900 B. C. But we of the *inscriptions* see major Arya gods *politically* established from the Mediterranean to the Kurdish Mountains, 1500 B. C.

"Your references to the cross are a jumble of ignorance. In the Babylonian area all ancient buildings were carefully oriented by the 'Four Winds' of Ezek. 37:9. Their cross is not *ours*. Again, Lumholtz, in his study of Indians of Northern Mexico, found their chief divinities are 'Father, Sun, Mother Moon, GRANDFATHER FIRE'. You cite writers who do not know that 'Sun Cult' *is* a Fire Cult. And these same Indians keep their points of the compass clear, indoors 0 by stretching a cord overhead north and south: another east and west: building their fire under the crossing. Enough for my purpose.

"Now we of the inscriptions can tell you exactly how the Swastika came to Egypt; by whom and when: and how it got into Ezekiel's vision (10:13). But I shall not go to this expense and trouble, unless it can be published."

The above letter's reply was answered:

Durham, N. C.
April 15, 1943

"I have yours of the 14th. My reference of much acquired ignorance about the Cross meant 'Universal ignorance.'—not *yours* peculiarly. I will give you the most universal cross. In Levit. 16, you have a 'scape-goat' liturgy from Babylonia. Yahu gets one. *Azaz-el* (v. 8) gets the other. *Azaz-el* is a transposition of cuneiform *ilu-Azzu*, 'The Mighty Demon' of the desert. Exorcist mummary is to transfer all infection to this goat, then send the goat to the Desert Demon, so far that the exorcised evils can't get back! Rabbins say their emissary often threw the goat over a precipice: which made *sure* the spooks could not get back. In verse 26, the fellow who took away this goat must insure that no infection comes back with *him*!

"But the world-wide simpler way is to take all materials used in exorcising or cleansing a poor demonized (microbe-ized) person to the nearest cross-roads and buried there. Then when the spooky-taints come up out of the ground, there are *four* ways to go! Q. E. D.! So a Negro in some games will mark a cross on each side of a competitor's ground, to 'switch-off Lady Luck'. He 'double-crosses' his competitor! That's enough! You can note several variations.

"You speak of Sir J. G. Frazer. He did a big job worth doing, hence he was Knighted. His first work, *The Golden Bough*, appeared in 1890. It was *not* archaeological. He started with the fact that Aeneas was told he needed a certain golden bough (a mistletoe bough) for a safe descent into the Realm of the Manes. Having

imagined a reason for this, he set to work to collect liturgical or institutional material all around the world to fit into his theory. With a private fortune he could employ readers and copyists to collate customs reported by missionaries, traders, travellers, explorers, officials in all lands. His merit is that *he quotes exactly*. He continued with 'Adonis, Atlys and Osiris': 'Balder the Beautiful', and 'Spirits of the Corn and Wild'—total of 12 volumes; invaluable as an Encyclopedia of Comparative Institutions. In his old age he acknowledged he had made a mistake. That he would have done better to have collated like customs and made no inferences, and to have discarded Virgils 'Golden Bough' altogether. *I knew that in the beginning!* My assiduous reading of missionary observations of pagan customs began by the time I was 8 years old. I was at work on a 750-page compendium of Modern Missions (1795–1885) by the time I was 18 years old. I wanted the same *material* Frazer did, without any theoretical *prepossessions*. He is an honest *quoter*. I have often used a quotation from him, when the original author was not accessible, but ignoring the peculiar theory that he was trying to bolster with it. As said above, Frazer found in time that all honest, unprejudiced investigators were treating him about the same way! They *thanked* him for his Encyclopedia of curious liturgies and customs, which they preferred to discuss with more *historical* method.

"Twenty-two years after the original *Golden Bough* appeared, I dropped in at the University of Chicago one summer to observe something of the methods of President William Rainey Harper. I registered for two of his seminars. He was quick to recognize that I had a knowledge of comparative institutions that no other stu-

dent brought him. At the end of the summer quarter he sent for me, and offered me a special fellowship if I would come back and bring my research methods into the *Semitic* field. No one in said field *anywhere* was doing what I was doing. So I went back in October, and in January, 1903, began translating the first American Edition of the newly found *Code of Hammurabi*. I had to learn something of *half a dozen* related languages. Thus 40 years ago I was 'drafted' into a field where I observed that the originals of many things in the Old Testament are in the much older cuneiform: and that Frazer would have seen many things in a different light, had he known the ancient languages. There was a great army of Assyrian official or vocational titles whose actual functions or activities were still unknown to us. I was asked to prepare a *complete list* of all that occurred in the then published cuneiform texts, and to show the actual functions of some if possible. This I did in my thesis three years later. Just imagine how *widely* this separates me from Frazer, and from the vast army of speculators about folk-lore who do not know a *single* cuneiform character. I have kept up the filing of data in social, official and historical and liturgical and archaeological fields, till I have more than 400,000 items in my files: and I have 3 unpublished mss. volumes which I have held for many years. I shall not put them in the hands of fools, of whom there is a new crop in every generation. But they are warmly approved by a few scholar-specialists.

"About your 'Lock of Horus': I had given it no attention. That 'Sky-Queen Asset' (Isis) with her new Sun-child in her arms had been a *popular* object of adoration in Egypt from earliest times, all Egyptologists know. Budge says they are the oldest Egyptian gods, for Sky

and Sun are the same in all nomes of Egypt. That there was a furious fight for their retention as Christian Symbols, all church historians know. That Kebtsor congregation that I cited to you, was certainly one that insisted upon that retention. John W. Draper, in his *History of the Conflict Between Religion and Science* devotes the first few pages of his chapter 3 to that conflict which drove Nestor into exile in the deserts of Egypt. But I do not know of any Hor-baby with its finger in its mouth in *that battle*. The Christian Madonna and child ought to have shown that *sometimes*, I should think. But Horus was the patron-god of the northeast Nome, Zoan-Tanis (Avaris-Het-Uart): the name of which is written 'ship of 0 abt'. Your drawing is near to this. And Hor is the god of *no other* nome in lower Egypt. The nearest Horus nome in upper Egypt was far south of the Kebtsor. To merely suggest this as a possibility I suggest that you refer the problem to the Egyptologists at the University of Chicago."

Another letter to ———:

Durham, N. C.
May 5, 1943

"Yours of May 3, is at hand. Yes I should like to see Charlie Breasted's book.⁷ I never met him but I knew his father, J. H. B., well. He was just beginning to teach when I was at Chicago with 'Prexy' Harper. I heard his first popular 'Open Lecture'. He blushed and stammered like a bashful girl. I was keenly interested in his researches through 30 years succeeding and know where

⁷*Pioneer to the Past* by Charles Breasted, 1943.

he finally 'failed'. So does Charlie Breasted, I guess.

"But Chiera inspires this letter. He was an Italian Protestant who was invited to the University of Pennsylvania. He reached Chicago in this way: Daniel David Luckenbill, who succeeded Robert Francis Harper as Assyriologist at U. of C. recognized how vast was the still unknown material in Assyro-Babylonian. We needed a great Thesaurus of all passages in all museums and publications, in which there are words and phrases whose meaning is still unknown or uncertain. (Such *Thesauri* were made long ago for Greek and Latin). Well Luckenbill died in 1927, the year after I came to Duke University. Dr. Ira M. Price, J. M. P. Smith and Breasted thought Chiera was the best man in sight, to complete Luckenbill's huge planned Thesaurus and Dictionary.

"My connection turns upon the fact that Chiera, like myself, was especially interested in determining the exact character of ancient social institutions. The word printed 'Hebrew' in our A. V. Old Testament is far older than Israel in Palestine. It is found in different lands and in different languages. Now Chiera, with Pfeiffer of Harvard, was head of the Harvard-Bagdad Expedition that excavated Nuzi, near Kirkuk, in the Assyrian mountains, in 1927-28. They found Assyrians destroyed it about 1500 B. C. It had a flourishing Hurrian (A. V. 'Horite') settlement, in which *Khabiru* did not mean any language nor any race, nor religion, nor political organization. Dr. Chiera and I, in correspondence, were agreed upon what *Khabiru* was. Chiera was preparing a small volume upon the discoveries when he died. His wife let ——— and ——— take the mss. for publication. And they eliminated whatever Chiera had written on points he discussed with me; and crammed in

speculations which Chiera would not have tolerated! The matter came to light when our Book agents at Nashville in October 1938, sent me a copy of the book for critical review. I went through it page by page and sent them a 9-page unmasking. I sent a copy of it to Dr. Ira M. Price who replied, 'They certainly took unpardonable liberties with that mss'. I sent a carbon also to Dr. John W. Langdale, who replied that the book should not be circulated. If you wish a copy of the 9-page critique, you can let me know. I protest for an honest scholar who can no longer protest for himself."

——— asked about an alphabetic problem:

Durham, N. C.

May 19, 1943

"I have your note on Prof. Alan Gardiner's *Legacy of Egypt*, and his idea that a pure alphabet arose in the Sinai peninsula at Serabit el-Khadim: 'pure system of consonantal signs to represent sounds'. But do all archaeologists give the signs the same consonantal value? They do *not*! Said Serabit inscriptions are variously read. Prof. Romain Butin is latest I have seen: more conservative.

"The *idea* of an alphabet was in Egypt before 3,000 B. C.: the acrophonic idea: 'A was an A-rcher, who shot at a frog, B was a butcher, who had a big dog, etc.' So an owl, *mulak*, would stand for the letter *M*. Canon Isaac Taylor, *The Alphabet*, 1881, developed this in two vols. Petrie discovered 'Serabit' material in 1897. I wrote a critique upon one attempt at reading about 20 years ago.

"But numerous other *graffiti* have turned up in Palestine since 1925. The effort to *derive* all from the Serabit

pictographs has distinctly failed. It takes a highly strained imagination to achieve identity. Then there have turned up two important inscriptions in characters wholly unknown to us: One was Byblos; the other from Moab; plainly influenced by Egyptian Royal Stele. But the characters are not like any other. It is clear that when trade spread account-keeping widely, several local alphabets developed. That is as much as it is safe to say at present. Arab-Jewish outbreaks have suspended explorations in Palestine, 'for the duration'. I have 60 discussions in my files that you probably have not seen. I am not taking any part in the 'scrap' because I am not *on the ground*: have not duplicates."

A letter relative to the 'Protestant Episcopal Church' in Virginia:

Durham, N. C.

April 11, 1943

"I was immensely surprised during your last visit to discover that you did not know some elementary facts in Virginia Colonial History. Now Virginia is the *only one* of the original 13 colonies, in which the Church of England had a free hand, and made the *worst* of their opportunity. One result is, the phrase 'Protestant Episcopal' was *invented* in Virginia, by Virginia adherents of the Church of England, who *protested* against having any bishop 'appointed' by the English king. One who does not *know* this knows worse than nothing. And I learn that you have had no occasion to study colonial Virginia. I can understand that a Theological Seminary with New England prepossessions would prefer that you do not *look* at early Virginia too closely: for there are facts

which are irreconcilable with some hobbies that you have been asked to peddle. But I was *never* in the mists of a Theological Seminary. Elementary original *facts* are the bricks I prefer to build with. Theories are poor mortar: with as little cohesion as mist! So if you do not *know early Virginia* your historical architecture stands on a fog bank and is moulded of smoke.

"As for personal interest in Hanover County colonial doings, partially expressed in the enclosed statement, I have some *concrete* evidence bequeathed by Captain Francis Smith, which may interest you the next time you come over."

A letter giving valuable historical material about the Episcopal Church:

Durham, N. C.
April 19, 1943

My dear Prof.:

"Under the Virginia Company, the Church of England was the 'Established Church', whose domain theoretically extended to the Mississippi River (if the Indians did not object). But this was not because an actual Episcopacy existed in Virginia. Actually the Church of England clergy in Virginia *did not want any bishops*. They considered their official status 'Established' by their theory that the Headship of the Church was *inherent in the Crown*. Had not the pope declared Henry VIII, 'Defender of the Faith'? So these clergy in Virginia considered themselves 'Defenders of the Faith', with royal powers to approve or imprison or hang or burn. The Bishop of London sent over his Commissary, Mr. Camm,

to induce the Virginia clergy to petition the Crown to 'appoint' some bishops in Virginia (Hauk's *Protestant Episcopal Church in Virginia*.) Camm summoned the Virginia Clergy by public advertisement in the *Virginia Gazette*, to meet at William and Mary College on 4th of May, 1771. But Virginians knew that the Bishop of London had no *legal jurisdiction* in the case. For the king had not appointed him to the Virginia diocese! The loud rumblings of political revolution in North Carolina had been echoing through Virginia for two or three years past. So of nearly 100 clergy in Virginia, not a third were present at the College on the appointed day! Commissary Camm knew the Bishop of London must have much better support than that! So he deemed it advisable to adjourn and call another convention of clerics a month later. But *by that time* the Battle of the Almanace had been fought and the Revolutionary war was on! So only TWELVE clergy came to the College!

"These first decided not to send any address to the King! Then they reconsidered: ordered preparation of a memorial upon the need of an Episcopate in Virginia. But two of the College professors, Henly and Swatkin opposed, personally preferring Episcopal supervision, they affirmed the active hostility of a large part of the population, perhaps a majority, to the *existing* status and character of the Virginia clergy. Twelve men could, in no proper sense, be called a *convention* representing nearly 100 ministers. The disturbance following the Stamp Act, the open rebellion in North Carolina, and the present popular clamor against the introduction of any bishops must not be ignored.

"When the Virginia Legislature met, a unanimous reso-

lution of thanks to the signers of this protest was adopted, as follows:

“ ‘RESOLVED, That the thanks of this House be given to the Rev. Mr. Henly, the Rev. Mr. Swatkin, the Rev. Mr. Hewitt and the Rev. Mr. Bland, for the wise and well-timed opposition they have made to the pernicious project of a few mistaken clergymen, for introducing an American bishop: a measure by which much disturbance, great anxiety and apprehension would certainly take place among his Majesty’s faithful American subjects: and that Mr. Richard Henry Lee and Mr. Bland do acquaint them therewith’ (Hawks, op. cit. p. 129: Harrison, p. 67).’

“You will observe that these ‘Old Virginia Gentlemen’ don’t care a hoot about maintaining an *imaginary* ‘Apostolical Succession’ of ordination: they are ‘Protestant’ against all clergy who accept a royal appointment *confering* upon them the right to exercise all sorts of secular functions, both judicial and executive (Harrison, 50). They oppress their ‘claimed’ parishioners in all imaginable ways (yet no list of the *Church of England members in any parish ever existed!*). Above you see ‘Light-Horse Harry Lee’, still remembered by some Virginians.

“Since I have called the ‘apostolical succession by laying on hands’ purely imaginary, I call attention to Archbishop Thomas Cranmer of Henry VIII’s time. He was never either deacon or presbyter: a learned professor at Cambridge, and a married man, when Henry VIII, admiring his scholarly leadership, made him *Archbishop* over his earnest protest. This was approved by the Pope and by papal provision! Bull dated 9 Cal. March (February 22), 1532: consecrated March 30, 1533 (LeNeve: *Fasti Ecclesiae Anglicanae*, p. 8: Harrison, 298). Field (Of the Church, iii Chapt. 30) says, ‘Hereto agree all the

best learned among the Romanists themselves, freely confessing that wherein a bishop excelleth a presbyter, is not a distinct and higher power of *order*, but a kind of dignity and office, or *employment* only.' With this compare the fact that the later notorious Cardinal Mazarin was a layman, *never* a priest. Archbishop Whatley says of medieval England, 'We read of bishops consecrated when mere children: of men officiating who barely knew their letters: of prelates expelled and others put in their place by violence: of illiterate and profligate laymen and habitual drunkards admitted to holy orders: in short, of the prevalence of *every* kind of disorder and reckless disregard of decency.' Rev. Wm. Robertson of Montzuvaird adds, Bishop Butler was never baptized: Archbishop Secker was baptized by a Presbyterian: there is no *record*, no *certainty*, not much *probability* of the consecration of a *score* of Anglican Bishops, whom he names (Harrison, 294f).

"You see, the idea of an 'Apostolical Succession' *did not* exist in Henry VIII's time, and it is a *fiction* of much later time, *invented* to bolster up the fading repute of clerical scamps.

"Reverting to the original status of the Bishop of London in Virginia: the sordid Virginia Company was chartered there, and the earliest 'gentlemen of quality' (see Hotten), for the new gold-adventure were recruited around London. One of them was a gentleman of peculiar tastes: he killed and ate his wife during the first famished winter. His fellow-gentlemen rewarded him by sending him to heaven in a 'chariot of fire'! He passed shrieking, 'There is no God!' But the Virginia Company thought that the Bishop of London (may his tobacco increase!) might stimulate company *economics* by multi-

plying Church of England Schools! This inspired Gov. Berkeley to declaim, 'I hope we shall never have any *free* schools'—that is, free from Church of England control! Ex-convicts, drunkards, ne'er-do-wells *exported* from England, sufficed for teachers, so long as they did not question the inerrancy of the Virginia Company Church, (of which there was no list of members). One net result: the first generation of gentlemen from England could read and write: their children could *not!* (Unless the tobacco-wealthy parents hired private tutors). Religiously inclined folk not accessible by easy-living *far-off* parsons, petitioned the governor for more clerical attention, 'for the sake of our souls!' 'Souls! damn your souls: make tobacco!' was the historic reply! The Bishop of London did not protest. More expenditure for rectors, curates or vicars, might *lessen* Episcopal revenues. For the law of 1748 allowed all rectors, good, bad, worse or worst, 16,000 pounds of tobacco as yearly salary. Under this law in 1763, was heard the opening gun of the Revolution: two years *before* the Stamp Act. Rev. Mr. Maury of Hanover brought suit to recover damages against his vestry. The lawyer for defense withdrew, thinking defeat inevitable. But there was a young lawyer present, who took up the case, to address his *first* jury. He had persuaded his clergyman-uncle to stay away, because he would wag a free tongue about the clergy, though his own father was the presiding magistrate, and twenty clergy were on the bench beside the judges. John Esten Cooke pictures the scene under the caption of *The Prophet of the Revolution*.

"The young fellow had never before addressed a great crowd. He faltered at first. The exact amount of damages did not inspire, but 140 years of clerical degrada-

tions did. 'A strange transformation took place in his appearance. His head rose haughtily erect, and as he proceeded his delivery grew passionate. He bitterly denounced the clergy, a number of whom retired in indignation from the courthouse, and stigmatized the King who had supported their demands as a tyrant who had forfeited all claims to obedience ('Treason! Treason!'). But the orator's language only grew more violent. The crowd around him swayed to and fro, in evident sympathy with the speaker, who with passionate vehemence insisted that the *Burgesses of Virginia*, were the only authority that could give force to the laws for the government of this colony. The words were treason, since they defied the royal authority: and when the jury retired, the crowd was in the wildest commotion. Five minutes afterward the jury returned with a verdict fixing the damages at 'one penny' and a loud shout of approval followed. The jury, like the orator, had defied the will of the King: and when court adjourned, Patrick Henry was caught up and borne on the shoulders of the excited crowd, around the court-green in triumph. (John Esten Cooke, *History of the People of Virginia*, p. 382).

"Young Patrick Henry was a true Prophet. He saw 'Judgement must begin at the House of God', which a maniac King maintained (I Pet. 4:17). Profligate and licentious clergy, rejected in England, had come to Virginia and secured well-tobaccoed livings. The Bishop of Derry, in Ireland, in 1740, refused to give certificates to three ministers discarded from his diocese, but they came to America and obtained good livings without difficulty. (Hauks op. cit. p. 117). Two years after Patrick Henry's Hanover arraignment the better clergy petitioned the Virginia Legislature for some relief (Harrison, 57).

Then, three years later, in 1758, Patrick Henry heard that several Baptist preachers—John Waller, Lewis Craig, James Childs and others—had been thrown into jail in Spottsylvania County for the sole offense of preaching the gospel. He rode down there 50 miles to attend the trial. Another impassioned flight of oratory! The prisoners were released. Again a corrupt clergy were told that their Day of Judgment had arrived! (Harrison, 53).

“I have a keen personal interest in the Hanover narrative, for I have visited Hanover Court-House, (founded in 1735), to see where Patrick Henry proclaimed the downfall of the unworthy clergy. For one of my Revolutionary ancestors, Captain Francis Smith, was 40 years vestryman of St. Paul’s Church, Hanover County: for many years also captain of the county militia. With the aid of the *Virginia Gazette*, in 1914, I located his great plantation and roadside tavern. He lived three miles from the little village of Studley, in which Patrick Henry was born and grew up. He was certainly one of the crowd who cheered Patrick Henry’s arraignment of unworthy clergy and King for their treason to God and decency and the people, for eleven years later he mustered the Hanover County militia and rode with Patrick Henry to see Lord Dunmore about some gun-powder. It is of record that Dunmore did not wait to welcome his uninvited guests. The old captain died the next year, but he had struck his country’s first *blow* at clergy and King in the Revolution. But he had seven sons fighting the British by that time: of these my great-great-grandfather, Park Smith, never came back. Some were tutored by Rev. Patrick Henry, the Rector of St. Paul, who lived in Studley. And of peculiar interest are the two daughters, Susanna and Elizabeth (m. Edward Johnston). Susan-

na's culture and golden curls ensnared a brilliant second generation Highlander from beyond the Blue Ridge. When important Colonial business called him to Williamsburg, he stopped at Captain Francis Smith's wayside tavern home. He became Colonel William Preston, mortally wounded at the battle of Guilford Court-House.

"But next year after Captain Francis Smith died, young Patrick Henry was shouting: 'Give me liberty or give me death!' And chief of the things from which freedom was desired was the *galling* pretensions of the Established Church. For, as a first move after the declaration of Independence, the Colony of Virginia declared the disestablishment of the Established Church. The financially *restrained* and oppressively taxed crowd rose up and burned all parish Registers they could get. And they got nearly all. And all clergy who did not promptly accept the new political order found themselves viewed as Tory propagandists.

"But when peace was signed, Patrick Henry proposed to reopen closed Episcopal Churches. At once arose a roar, 'You want to bring back the Established Church!' Henry protested that he did not: he wanted the services untrammelled by any claim or pretense of connection with Britain. They should *protest* such relation. So in 1784, services were reopened: the church being chartered as *The Protestant Episcopal Church of Virginia*. That showed the way to other colonies: so two years later, when the Legislature repealed *this* charter, an act of incorporation as *The Protestant Episcopal Church in the United States* was secured, in 1787. The Church of England folk in Maryland had been even worse than those of Virginia: for in a colony founded and chartered by a Roman Catholic as an asylum for religious *freedom*, a

tax had been imposed upon all, for the benefit of *one* tiny group. But with monarchy 'outlawed', *disestablishment* in Maryland followed at once. With the Virginia cue, total disavowal of the Anglican domination was seen to be *imperative*, and Maryland clergy soon accepted *Protestant Episcopal Church* as the form of their disavowal (Harrison, p. 159). Then with the adoption of the Constitution of the United States in 1789, the eastern Episcopalians saw that they *must* unite with the Central and Southern—But there was Seabury. After great difference of opinion in Philadelphia about the liturgy, the articles and the creed and after months of waiting and minute debate, Dr. White of Pennsylvania and Dr. Provost, of New York, were consecrated by the Archbishop of Canterbury, February 4, 1787: and on 28th of July, 1789, the Triennial Convention assembled and acknowledged the episcopacy of Bishops White and Provost. But *Canterbury* gave them to understand that the succession must be preserved in the *English* line!—which would eliminate Seabury. For the Scotch non-jurors had *no* Articles of *Faith*, and wanted none—And that was what Seabury wanted: a church governed by untrammelled *bishops*, and with no participation by laymen. So the application of the Episcopal Convention of 1785 to England for Episcopacy was made by a Convention composed of 16 clergymen and 26 *laymen*. Thus these American Episcopalians followed the *lead* of the Presbyterians among connectional bodies. For the Baptists, from 1770 to 1776, had been discussing how to organize. Episcopal organization was the only kind they knew. At the meeting of the General Association of Virginia Baptists, by unanimous vote they declared that Episcopacy had been established in the Church by Christ, the Head, and that

'the office of bishop was now in Christ's Church'. Then they elected Samuel Harris bishop for all Virginia, South of the James River; and in the fall elected Elijah Craig and John Waller bishops for all the state North of the James River: These were *two* of those set free by Patrick Henry's impassioned appeal! But they did not recognize the need of some constitutional curbs upon any and all bishops. The Presbyterians had seen the solution: any convention should have a goodly number of laymen of Patrick Henry temper as a check to possible clerical arrogance! The organized American Episcopalians saw that no charter would be voted for such *untrammelled* clergy as those before 1776. It is certain that such demand would have meant immediate extinction. Without detail, Bishop White so managed the 1789 convention that in the middle of the last century it was announced that *not a man in America could trace his clerical succession to Dr. Seabury*. He did share in the ordination of Dr. Clagett in 1792, but he was put in as the *fourth* man: so there was requisite Anglican Succession *without* him! Seabury attended no other triennial convention and died in 1796. 'The Protestant Episcopal Church in the United States does *not* depend upon Dr. Seabury as an indispensable link in the chain of succession.'

"Then at the time of the Union of the Eastern States with the Central and Southern, in 1789, which really *effects or completes the organization of the Protestant Episcopal Church in the United States*, 'an unexpected danger arose upon the very day of the arrival of these gentlemen', records Bishop White. Some of the laymen brought word that Bishop Seabury, who had been chaplain of a British regiment during the War, '*was still receiving half-pay for that service!*' So in 1784, in order

to get ordination, he was willing to line up *with* Scotch non-jurors *against* the King, from whom he drew his pay! And now when the Convention is readjusting itself politically so as to live under the Constitution of the United States, here he comes *still* drawing British half-pay! Well—you can do your own laughing. You might have done more had you observed the squirms and wiggles of that convention. It has been observed that Bishop White's reasonings 'are entirely foreign to the system of ethics known among ourselves at the present time'. (*Harrison*, 250–264).

"Reverting: upon the Declaration of Independence on July 4, Dr. White and his associates immediately announced that they would omit from the liturgy, the prayer for the King. This was the test of American Loyalty: of loyalty to republican principles. Dr. White immediately became *chaplain* of the 'Rebel' Congress. By the law of the Church of England, Washington and every Whig and every cleric like Dr. White is *automatically* expelled from the Church by virtue of acts of rebellion against the King. '*Apostolical succession*' in America must be traced through men excommunicated from the Church of England! (*Harrison*, p. 187). Per contra, many a sacked, raped and ruined patriot community learned that the spy that kept the British informed, and finally departed with the victorious marauders, was their Church of England pastor! (*Harrison*, 120).

"Washington, during the War, wishing to attend a certain 'Episcopal Church' service, sent the rector request that a prayer for the King be omitted. In direct opposition to above action of White and his colleagues on July 4th, the clergyman read the prayer at Washington's face! Now Bishop White, in

1835, wrote that though Washington commonly attended church, he *never* took communion at any church in Bishop White's Philadelphia area: which Bishop White could not understand: but he never inquired why (Harrison, 183). *I venture the suggestion that if the Church had rebuked that widely known public insult, President Washington might have remained a regular communicant."*

Dr. Godbey had no decent clothes to wear, his room was often cold and he seldom had callers. However he never lost his sense of humor and he had an amazing repertoire of good jokes. He stayed well and his eyesight was excellent. Though Dr. Godbey was always busy clipping and filing thousands of factual items or compiling some learned article, he never hurried. The foregoing pages show the breadth of his interests and the accuracy of his scholarship during a period of life when most men are content to drift and dwell on memories of the past.

CHAPTER 9

A PROPHET SPEAKS

Dr. Godbey was a "prophet" in the best sense. He spoke his convictions regardless of the personalities involved or the consequences. He feared neither men nor devils. He had little sympathy with the insincere, the dilettante or the lazy. Yet every sincerely inquiring soul, however humble or ignorant, was given the information and light which he sought, regardless of the time and trouble involved.

Dr. Godbey set a newspaper straight on the dating of Easter:

Durham, N. C.
April 26, 1943

Editor, *Sunday Inquirer*
Philadelphia

"Your issue of April 18, has just come before me with Mr. Leavitt's attempt to discuss the proper dating of Easter. Since the Resurrection Sunday was the morning after the Jewish Passover, the fact that said Passover was on the Eve of the first month of the New Year (Ex. 12:1-10) is fundamental. It was in no way connected with the vernal Equinox. The 21st of March comes in through the Julian Revision of the Roman Calendar. That 'Early Christians decided upon a cyclic moon' is most astounding fiction. Every reader of the *Constitution of the Holy Apostles* (final form, 250 A. D.) knows

that is not true. Those same *Constitutions* show Asia Minor Jews and Christians in close and friendly relations.

"The ancient Orient did not determine the *length* of a lunation. With clear skies, there were 28 days of visibility and two of invisibility: making the 30 day Sumero-Babylonian 'month'. The date of the new moon began with its *visibility*. Hence the trumpet signal (Ps. 81:3), repeated across country through cloudy regions. There is Talmudic emphasis upon this necessity.

"Again the 30 day month means a 360 day year: so in 6 years all stated seasonal institutions are a full month out of place. The Sumero-Babylonian calendar, *which Jews still use*, adjusted this by an intercalary twelfth month. The Jewish twelfth month is *Adar*: the intercalary month is *Ve-Adar*. In the constellation cult (A. V. 'Host of Heaven') Saturn, Lord of the Evil 'Shabbat' was portrayed as black: hence our 'black' devil. There was strategic purpose in proving that the blackest 'Shabbat' of all the year could not keep the Crucified One down.

"The Arabs did not have a central calendar authority, so did not get an intercalary month. So their 30 day month makes every festival move backward five days clear around the circle; 73 of their years are 72 of ours.

"Then in Constantine's time the Seleucid Calendar, beginning 312 B. C., dominated Asia Minor to the Kurdish Mountains: not freed from Sumero-Babylonian influence. Then there was the Egyptian Calendar of 360 days of 12 months, and one little month of 5 days. Their year had three seasons: sowing, growing and inundation, with 'months 1, 2, 3, 4,' of each season. Then in 284 A. D., the Christian Egyptians, whom we call 'Copts', began the 'Era of Martyrs' or 'Era of Diocletian' in

consequence of the persecutions of the Christians by that Emperor. It began Aug. 29, 284 A. D.: they still use it. But the year of 12-30 day months, and one 5 day month persists.

"It remains to be said that the Jewish New Year begins with the month Nisan: roughly approximating 'April'. The Passover on the Eve of the 14th of April is the 'beginning' of 'Black Saturn's Day'. The discussions at Nicea in 325 A. D., were decided by considerations unknown in the Jewish calendar."

Dr. Godbey presents his views on education to the Rockefeller Foundation:

Durham, N. C.
May 26, 1943

Rockefeller Foundation
New York City

"I was somewhat surprised three years ago when I placed before you my 'Methodist Regional Problem in Education' that you could not appreciate a length and breadth of personal experience with the shifting problems of Education from the Ozark areas of 1879, to present Columbia and New York Universities: an experience impossible for you because of your provincial restrictions. I was the more surprised because a great convocation of prominent American Educators had been held in August, 1939, acknowledging that conventional collegiate standards and ideals of the past 25 years had not forseen present colossal perils; and 16 points were published in the great dailies August 16, 1939, as needing special emphasis. I can understand the Foundation's inability to see

what these Associated Educators were seeing. But why should it be indifferent to the deplorable conditions that have developed within the period of the Foundation's own administrative activity? You cannot claim that you foresaw these perils and voiced unheeded warnings.

"Now should American Society smash by reason of unremedied Educational deficiencies, where is your Foundation, with its 'upper-bracket' objectives? As a veteran critical historian, specializing in social studies of the Ancient Orient, I know that tens of thousands of great 'Endowment Foundations' have vanished like those of the priestly Jerusalem depicted by eyewitness 'Priest Joseph', because faithful to their selected objective, they could not justify their existence to the robbed and evicted society of their own age, and were the natural booty for every avid Hitler of the time. What university Foundation in England could outlive the triumph of Hitler?

"As for currently announced Foundation objectives, they differ much from those enounced during the leadership and last days of President William Rainey Harper. But I was directly associated with the Foundation's active and enounced objectives in its earliest years, furnishing statistical information concerning Missouri Colleges. The Foundation announced that it would support the establishment of strong colleges 200 miles apart, for this would give each ample territory for student patronage. And it would also foster the establishment of colleges in large cities, (which were systematically shunned by early religious-school projectors, following medieval tradition). For there were hundreds of thousands of eager poor young people in large cities who were not able to pay board at some distant college. (I still hold some of the Foundation's early pronouncements upon the subject. I

published contributory articles in the Missouri press). I know also of the later announcement that the Foundation would concentrate in the South upon the improvement of Secondary Education. Hence your declarations in recent years that the Foundation would aid no colleges under any circumstances, has perplexed me much. I could see no condition-changes dictating such a change of policy. My conclusion is that you did not and do not know that original policy of the Foundation yourself.

"Your latest 'Annual Reviews' evoke a little humor. Swift's Academy of Lagado is not forgotten by quizzical Americans. They think you will no more abolish the last 'skeeter' in tropical marshlands than you will banish the Aurora Borealis from the Arctic skies. While some commend you for trying to see *beyond* the present European hell, others remember the proverb that persons 'endowed' with such telescopic vision take big chances of *stumbling into* a hell. In your 1939 Review (p. 53) you set many grade-school teachers to laughing with the confused answers to your queries about the possibility of teaching by radio. Said grade-school teachers emphasize the fact that eye-memory gives seven-eighths of all we know: Ear-memory one-eighth. And they wonder how much knowledge is supposed to be imparted by that page! Or if the Foundation knows the A-B-C conditions of success in grade-school teaching.

"As for constructive methods, we who have to see the Ancient Orient as it was and as it is, see again and again magnificent fragments of ancient architecture at Karnak, Luxor, Baalbek, Antioch, Palmyra, Knossos, whose wreck is not the work of ruthless invaders. Tall columns with magnificently decorated capitals and entablatures tell of architects who had splendid visions for the 'upper brack-

ets' of their work, but did not recognize the unstable character of their foundations. So one by one, through 4000, or 3500, or 2500, or 1500 years, mighty columns have fallen, hurling 'upper-bracket' architect-visions into dusty ruin. Has the Rockefeller Foundation more solid Educational Substructure as a base for its 'upper-bracket' research dreams? Or have you, as its 'Director of the Humanities', made it absolutely certain that no more attention need be paid to the Primary and Secondary Educational Substructure? If so, go proclaim the fact in our Army Camps that are conducting schools for (imagined?) illiteracy among drafted recruits. And now that there is country-wide declaration that a host of our General Culture Colleges must soon disappear unless given Federal aid, can the Foundation convince the Federal Government or the American Public that such Culture College distress is not due to any neglect or oversight or lack of vision on the part of the Foundation? Or can you as Director of the Humanities, seeing the indisputable original declarations of objectives (1904-5-6-7-8-9) of the Foundation, convince the Federal Government or the American Public that there has been no deficiency in such vision and sympathy and effort on your part?

"Again, since John D. Rockefeller I, deliberately chose William Rainey Harper, in 1888, as his educational inspirational leader, a Southern factor in that leadership you should know. Precocious Harper took his A. B., at 14: then made a Ph. D., at Yale before he was 19, in 1875. And he began to see real life as contrasted with library life, by going at once to Masonic College, Macon, Tennessee, as its principal. That year gave him an intense sympathy for the stricken and handicapped

South, by the time you were two years old. How far-reaching and abiding that sympathy was only those nearest to him knew. But John D. Rockefeller underwrote all of Harper's rapid expansions of the new University: ending with his \$100,000,000 for the 'General Board of Education' in New York, two years before you got your Wisconsin A.B., degree: twenty years before you secured a position in the English Department of the University of Chicago. So you never had inspirational contact with William Rainey Harper. But had you in your sensitive twentieth year gone as principal of some little school in the stricken South, you might have gotten an abiding inspiration and affection out of the experience. *But you never had it!* (Was there ever a time when you would have *accepted* such a trying experience?) Is it possible that your throwing the whole Harper-Rockefeller program for needy colleges into your discards is an expression of incurable provincialism?

"You force upon the Foundation's consideration the advice of one of our greatest technological educators: Henry Smith Pritchett, (d. 8-28-39: see *Who's Who*). When the financial slump of 1929 came, as President of the Carnegie Foundation for the Improvement of Teaching he advised all educational institutions, suddenly embarrassed financially, 'Cut off a lot of elective courses you may have: concentrate upon the abiding general culture courses; abandon attempts in technology: hold your solid, well-proved older men: dismiss the younger men not necessary for the maintenance of general Culture Courses, and you may *SURVIVE!*' When he died in 1939, his advice had not changed. But how many of the present nominal membership of the Foundation are practical *school-men*? Of 20 Trustees, only five are listed by Cat-

tell as 'Leaders in American Education': two of these are technicians. Of 14 officers, two more technicians. As Scientific Directors, five more doctors are named. In a total of 38 names there is *not one* representative of the General Culture Schools! Yet these were the primary consideration in the Harper-Rockefeller objectives enounced 1904ff—Technical specialists are now having their mother assassinated.

"A personal note is in order. 'Prexy' Harper was stricken down in 1904, never to leave his bed again. He clung to his Advanced Hebrew Seminar as the one bright possibility in a weary day. We were middle-aged professors and preachers, with years of experience in teaching, editing and authorship. We gathered at his bedside at 7 in the morning. The Seminar lasted two hours. With a host of little administrative details taken over by others, 'Prexy' showed a marked readjustment: a re-valuation of the abiding and the trivial: of the colossal and the petty. One of us, reading, 'He that increaseth knowledge increaseth sorrow' (Ecc. 1:18)—'Dr. Harper, I don't see how that can be true'. A shadow flashed across Prexy's face—'Young man, it is most certainly true!' Southern Methodist preachers were an exceptionally large proportion of Prexy's classes in 1903-4. So we in those last morning Seminars learned to know of Prexy's dreams for the spread of his work through the South, as present members of the Foundation have never known them. That is why your Directorship of the Humanities has thrown Harper-Rockefeller strengthened and inspired and inspiring Southern General-Culture Schools into the garbage-dump. Your army of Medical Directors now sees John Q. Citizen robbed of the majority of your super-Medicos to serve in a War which a more intelli-

gent Foundation might have prevented!—Some years ago you announced you would spend the residue of your funds in strengthening Southern Secondary Schools. And now you announce for several years that you will *not* help any General Culture Schools at all. What is that but acknowledging a continent-size failure in your attempts at helping?

“The reasons for that ‘Continental’ failure were apparent to me from the beginning. Bidding farewell to President Harper in August, 1905, I returned to Missouri to help pull a little Methodist College out of a financial hole, and to standardize its curriculum, which had been demoralized by a State Normal Schoolman. The efforts of Dr. W. T. Harris, as Superintendent of Schools in the City of St. Louis, had defined a four years’ High School course before Freshman College. But Tennessee had made two years’ High School enough to secure admission to the University of Tennessee, at Knoxville. Now President Benjamin Harrison, in 1889, made Dr. W. T. Harris United States Commissioner of Education: and the National Educational Association announced the 4 year High School course as its cornerstone, while in Missouri, in 1890 a ‘College Union’ was formed, of those colleges that would require four years’ High-School work. I was active in this struggle forward, 1879 to 1905. My going to the University of Chicago in the first place was the result of a reactionary attitude in Old Testament study in Central College at Fayette, Mo. Hence I naturally wondered if the Foundation would realize President Harper’s dream of raising the Standards of Southern Secondary Schools: particularly in his career-long Old Testament field, in which he knew they were totally blank. But it seemed to me from the 1905

beginning that whatever the Foundation did encouraged backward Southern Schools to stay as they were. Some observers believe that the Foundation's preliminary survey was so superficial that it never glimpsed the real problem and the consequent task. For I, at Morrisville, at once began to adapt the newer knowledge of the Old Testament to the ability of fourth year High School students. So that they gained a knowledge and method in O. T. study not possessed by graduates of the Missouri College Union. Hence I know that the same could have been done in High Schools all over the land had the Foundation remembered that William Rainey Harper himself *began with Academy Students!* By a little judicious subsidizing, the Foundation could have achieved the like result all over the South—even more. For the National Association of Biblical Instructors, 15 years ago, found Colleges everywhere willing to give credit for two units of Biblical study done in High Schools toward the A.B. Degree. And I was commissioned to find out if State Public High Schools permitted credit for Biblical courses. I still hold all the replies. They were to the effect that elective Biblical courses were everywhere welcome, but could *not be given at State expense!* There was an opportunity for the Foundation to have multiplied Harper's Academic teaching experience of eleven years, 1875–1886, thousands of times! But poor little men! 'Dreamers of dreams! Born out of due time!'

"Why should we strive to set the crooked straight? President Fosdick, for instance—not born till Harper's *Academic Biblical courses* had made him a 'Master of Assemblies'—a single man giving the collectanea of Scholarship' (Eccl. 12:11). How should any one of the Foundation understand such academic grandeur, or ap-

preciate a scholastic field experientially unknown to himself? The Foundation now parades the fact that in 1941, it spent \$594,000 in supporting 412 Fellowships. Which means that *after* a student has risen to where he can do advanced research, the Foundation is willing to claim him! But practical educators know that *vocational* decisions are made chiefly in the *High School* period. Thus the University of Minnesota, twenty-five years ago announced 82 percent of its students made their vocational decisions before entering the University. Whence it is certain that if the Foundation had spent its \$594,000 in inspirational improvement of the instruction in High Schools, it would have produced a far larger number of able research students.

“Again, I was in continuous communication with the Old Testament faculty of the University of Chicago down to the death of Dr. Ira M. Price. I was offered an Old Testament professorship there in 1906: I made research visits there in 1911, 1922, and was continually in consultation with Dr. Price and Dr. John M. P. Smith. In 1926, both urged my acceptance of an opportunity to found at the proposed School of Religion in the new Duke University, a *separate* school of Old Testament and Semitics such as existed in the University of Chicago. They insisted that such a school was needed in the Southeast: twenty years had convinced them that such instruction could not be given to the Southeast from the Chicago base. The fundamental objectives of William Rainey Harper and John D. Rockefeller had not then been lost sight of. And the effort would have succeeded, had the later membership of the Rockefeller Foundation recognized its strategic opportunity. It would have cost the Foundation much less than it expended on Fellowships

in 1941. ——— was not yet a dictator in the field of the Humanities. But four years later John M. P. Smith wrote me, 'It has taken twenty-five years for the School of Old Testament and Semitics to regain the efficiency and prestige it had when President Harper died'. The responsibility for that slump I must leave to the Trustees of the University and of the Foundation to apportion.

"Recurring to my parting with President Harper and my return to Missouri, in August, 1905, and my recognition that the Foundation did not seem to glimpse the necessity of decision between the NEA 4-year High School, and the Southern Association, 2-year High School. I pause to remark that three successive Methodist United States Commissioners of Education (after W. T. Harris)—P. P. Claxton, John J. Tigert and John W. Studebaker, 'passed the buck'. Claxton and Tigert took membership in both Associations, wrote and spoke some popular generalities, and in sharp contrast with standardizing W. T. Harris, let lagging Southern Secondary Schools' Standards severely alone. Does the Rockefeller Foundation recognize them as kindred spirits?

"On reaching Morrisville I found it already announced that my neighbor, Drury College at Springfield, was the first in Missouri to be approved by the Foundation, on the ground that its Trustees were not elected by an ecclesiastical organization. It would be aided accordingly! This interested me at several points. The rural school at Morrisville arose 6 years before Drury, simultaneously with one in Springfield. But the low cost of living in frontier pre-railroad time enabled hundreds of poor students to come there: the living expense at Springfield closed the other enterprise in three years. Now when I

taught at Morrisville, 1882-86, we did a Biblical-Historical inspirational teaching that Drury was not doing. It brought students from North Missouri, from Kansas, Indian Territory, Arkansas and St. Louis. So I wanted to know if the 'New Drury' had any inspiration from Harper, Rockefeller & Co. A quiet inspection of its Library showed it to be as 20 years before: and that its whole faculty combined could not put into Fourth year High School work what I was bringing from the University of Chicago for fourth year High School at Morrisville.

"Then Drury had a new president: Dr. J. E. Kirby, of Michigan origin and training: 32 years old. He explained in the Springfield press that Drury College was a Congregationalist missionary enterprise in the benighted Ozarks, because 'Methodists are not a College people'. Considering the Foundation's announcement that it would not aid sectarian or polemical enterprises, that press declaration seemed to me needlessly polemic. But as JDR's 'Farewell' declaration that he would not approve any institution that is needlessly polemic', does not mean that he is against every school that has anything in its curriculum that is worth advertising and defending! Then how shall a school religiously and pedagogically dead be brought to life? But you were writing me in January, 1936, that 'The Foundation was still putting all its emphasis in the South upon Secondary Education'. (My letter-file interests historians). But there is no account in your 1936 report of any expenditures for Southern Secondary Schools.

"Recurring to above Dr. J. E. Kirby of Drury, I answered him in the Springfield press, saying that beginning with the Louisiana purchase, Methodists had pioneered

education west of the Mississippi. A Methodist preacher began teaching in 1805, at what we now call Bridgeton: getting a log-building erected in 1806. He was a walking school-master, with secular pupils at each preaching place. As Methodism spread, Academies developed in each presiding elder's district: I have in my earlier years known 16 in operation at the same time. These stirred small towns to establish High Schools: in some cases buying out a church school plant. But for this seventy years pioneering, the projectors of Drury College would have found none prepared to enter it. Inspiration pioneered Missouri education; mere Rockefeller dollars would have been powerless.

"Historian J. E. Kirby stayed at Drury two years. He did not inspire, nor get inspired, and the wealth of the University of Chicago Historical and Semitic Treasures remained unknown in that library. And in 1935 I came back to Drury, and found that Library as in 1905. They did not know that there had ever been pre-Biblical discoveries in the Orient. A dozen Missouri Libraries that I examined that summer were exactly as when I taught in Central College at Fayette, before accepting President Harper's invitation to the University of Chicago. I am repeating this for the particular reason that the method of Old Testament study that I had begun at Morrisville, in 1905, has grown to five great books: three were loose-leaf class-texts in which periodic additions could be inserted as discoveries warranted. With Breasted making it the University and Exploration Thesaurus, and Assyriologists making it a dictionary thesaurus, I saw that was the one place where my texts might be continually brought up to date, after I am gone. Dr. Price warmly approved, and referred the matter to Tre-

vor Arnett. They decided that the Rockefeller Board of Education should take it up: and that *you* were the person to introduce the subject, (not the one to decide it), since all phases of my work are outside your English scholastic field. That is how we first met. But I have had no specific response: just as I have found no trace of your Foundation's putting any of this new knowledge of Old Testament backgrounds into any Southern Schools, nor into the Southern press. Also its financiering is peculiar: it has paid for important explorations, and does not know how to market its discoveries to the teachers of History. Is this because none of you are scholastically competent to appraise our paid-for discoveries?

"With an exceptional general Library in my boyhood home, I was teaching my younger brother Latin by the time I was 12 years of age, and unconsciously appraising other preachers I visited, and poor neighbors, and little country schools that I never attended, by their libraries. An incessant educator for 65 years, I still know no better way to appraise any schoolman than to look at the school library. I know in a few minutes what a certain teacher *can't do*. I have been making such appraisements for years. My intimate contact with Southern Schools resulted four years ago in my drawing up a regional appraisal, (page 1) showing their library equipment to be about two generations behind in those fields opened up by William Rainey Harper and the whirlwind of Oriental discoveries since 1922. There is the proof that whatever you may have done for Southern Schools, you have not modernized their libraries, nor required *specific* historical teaching, nor subsidized inspirational teachers. You have wasted some money through lack of accurate information

concerning the regional situation. For you had no men on the Foundation Staff that could get it. Only leading scholars in William Rainey Harper's field like certain men in the untrammelled Vanderbilt University, could give you such a survey. With their aid I prepared above-mentioned regional appraisalment, and three years ago I sent you a copy of it. You have not expressed any dissent. But I think also that the majority of the Foundation have not seen it.

"Were you afraid of its possible influence? Your letters in January, 1936, assured me that you were giving special attention to the improvement of Secondary Education in the South. But the 'Review for 1936' mentions no expenditures for that purpose.

"But within a month the whole depreciated 'General Culture College' situation exploded in your faces, in the *New York Times* exposé (April 4) of the predominant ignorance among College Freshmen, of all U. S. History that could produce intelligent and fervid patriotic sentiments. President Hotchkiss of the Rensselaer Polytechnic Institute, declared that the mischief was far older than the present High Schools curricula: 'The percentage of correct answers would not be appreciably higher if the examination had been given to all high school teachers in the country, if the teachers of history were eliminated . . . and much the same if . . . lawyers . . . physicians . . . engineers . . . business groups . . . had been given the examination'—That means that for the entire duration of the General Board of Education, there has been a Benedict Arnold attitude toward the teaching of U. S. History in Secondary Schools. And the General Board of Education has made no effort to exorcise this Tory

ghost. Hence the self-seeking isolationism that beckoned to the Axis to hurry up with *Mein Kampf*,—Again you remind me of the Ancient Egyptians whose ‘upper-bracket’ dream-capitals, architraves and entablatures came down with a bang. If the General Board is not willing to do years of heroic Academy Service, like William Rainey Harper, it should at least hire able-bodied substitutes. But it reversed Harper. *Rewriting* its own charter in 1913 to authorize itself to appropriate \$447,000,000 for the sole benefit of post graduates, instead of awakening and inspiring millions to climb from grade-work to postgraduate activity—Is the gain in the product a fair offset to the misery of this World War, with its unfathomable post-war World?

“Then Professor Vogel of the University of Cincinnati, sent 300 questionnaires to cities above 50,000 to find out the character of text books. (*N. Y. Times*, May 9, 1943). From all towns, with varying emphasis, came complaints of inadequate and obsolete text-books. (In small towns and rural schools, the old books would be more prominent). Seventy-five percent of Southern cities complained of inadequate military history.

“When I read this to a lawyer friend he exclaimed, ‘Poor books are chosen by poor teachers! Put first-class teachers in such schools and they will select the best books’. This again emphasizes what I have told you. Subsidize inspiring teachers, and adequate texts, on special topics in Secondary Schools, or you accomplish nothing!”

The two following letters were sent by Dr. Godbey to an inquirer during a busy research trip to St. Louis:

St. Louis, Mo.

Nov. 28, 1943

"Relative to Matt. 5:21-22: the text is disordered. See James Moffatt's translation.

"Re. 'Hell-fire'—it has *no* business there. The *gai hinnom* of the O. T. was a place where the hideous practice of making children *pass through the fire* was practiced. Isa. 30:27-33: 'Behold a name of Yahu cometh—to prepare BIG FIRE for King of Assyria'. (You see the current pagan practice of claiming that *any* local pagan god was 'just another name of Yahu')! But the *post-exilic* reformation made it *perpetual* shame by making it a garbage and carcass-dump, where some fires *always* burned to abate the STINK! See Mark 9:42-47. FINIS! (So WE would immortalize Hitler and the Gestapo!)

"Re. 'Fool'—Jesus hurled that term Greek *Moros*) at some of His pupils almost every day. In Luke 24:25, Luke is *exegetical*: '*Moroi and slow wits!*' Modern alienists have adopted *moron* as the best word they can use—it is distinct in suggestion from our popular *daily* term 'foolish'.

"Now take your Hazard Concordance and notice all N. T. occurrences of 'Fool'! *Who uses each?* Then you might glance at *moros* in Liddell and Scott. Now you have 'ample commentary'."

St. Louis, Mo.

Nov. 29, 1943

"Your 13th Mark query at hand. Text O. K. I have Greek, Syriac and Latin before me with the French, German and English. Trouble is with commentators who have not comprehended ancient Oriental cosmology. Look

at Mark 13:4, and compare Matthew 24:3. Popular cosmology held that a human Messiah would come, overthrow all earthly potentates, reign *himself* 400 years (ten forties), then *he* would die! And God would destroy *everything*. Then create a *new universe* to go through a series of cycles. (See my *Pagan Millennium*). So Matt. 24:3, shows men *steeped* in fancy. The end of earth powers—the 400 year Messiah—peace, and the destruction of the universe were inseparable. On this last see Mark 32 and compare with other Gospels. ‘*Nobody* knows when the existing Universe will be *destroyed*!’ (There’s where all premillenists play the *jackass*!) So Jesus’ reply to the triple query is, they confuse things that are not *casually* connected, nor *grouped* in a *short* epoch. ‘This den of thieves is bringing neighbor Powers to wipe it off the Earth!’ But after that come *ages* of mission effort, trial, persecution, massacre, success, failure, hope and sorrow. ‘My own will not *stop* till they have gotten into *every* heathen land on earth!’ But nobody knows how *long* they will take to *do it*!

“Second: You have to keep in mind that you are reading of a time that is *absolutely* saturated with the cult of the *Host of Heaven* (Use Hazard Concordance). Every star is an intelligent personality to be *feared*. The compiler of Gen. 1:14 was sure they gave signs and omens. Compare Gen. 37:9, Num. 24:17, I Kings 22:19–23 (ridicule). Contrast Jer. 10:2 and 8:1, 2 and 19:11–13, for samples. Now these ‘green-horn’ pupils of Jesus wanted to know what *Astrological* sign would announce each event. Said Jesus flatly, ‘NONE!’ I do not know your group—whether disposed to make a comprehensive survey or not—if so use Hazard.

“Third: Abode of the dead.—*All through the upper*

air—associating according to *inclination*: like with like: John 14:2, 3. (That's ALL! He portrayed NO FURTHER). This air or space abode is the dominant folk fancy. All burning of dead, of sacrifice, of gifts, or offerings is to enable their spirits to rise to 'Heavens'. Australian Blacks think the milky way is the smoke of their ancestor's camp-fires. You meet this in the poems of Ossian. Tennyson has 'the ghost of Gawain, blown along the wind'. Othello screams, 'Seize me, ye fiends! Blow me about in winds!', which Shakespeare took from Virgil's *Aeneid*! Amerinds, like Australians, see their spirits in the star-depths. Star-Daughters come to earth sometimes and marry men! The same is held by *Ansairiyah* of Northern Lebanon—corrupted in Gen. 6:15.

"So Paul to Greeks: 1 Cor. 15:50-54: This earthly body must be *changed* in some way if it is not *dead* when He comes back—More detailed in I Thess. 4:15-17. (Read *precede* instead of *prevent*, in v. 15). (This fancy reversed in Rev. 20:1-6).

"Well, in Mark 13, I think verses 14-20, belong after verse 7: the impending destruction of Jerusalem. Verses 8-13 are *subsequent* history—the long battle for world evangelization.

"Verse 24 portrays EARTH RULERS as Astrological Powers. As they FALL, we will see Jesus as Julia Ward Howe saw in *The Battle-Hymn of the Republic*.

"Verse 27: we are out in INFINITE SPACE! Think of the COSMOS reaching as far beneath your *feet* as the ZENITH is over your *head*. He will send his *messengers* into the *uttermost darkness* of what *we* call 'SPACE'. That not one of his Beloved be missed or lost! (see spirits borne by *winds* again as in Ezek. 37:1-10).

"In Verse 30—He uses the popular notion that the *visible* Cosmos is to be destroyed—He merely says, 'It can be—My word *can't be!*' In verse 27 they will acknowledge a flash of INFINITE LOVE, POWER *and* BEAUTY.

"*Thank you all for five hours' diversion!*"

The reader will notice that Dr. Godbey has thanked his inquirer for a request which took *five hours* of his time.

Dr. Godbey was back in St. Louis after the Christmas season:

St. Louis, Mo.

Feb. 1, 1944

"Your query re: Luke 11:49, is at hand. I add that 1 Cor. 1:30, means the same: but 1 Cor. 2:6-16, is much expanded. Exactly what Jesus said in John 18:36-37. But Paul is clearer—he speaks with greater *precision* than the man who translated John from the *Aramaic*, using *Kosmos*. Paul says *aion*, every time—era, age, cycle of time. Retrospective Luke uses 'this *genea*'. Destruction of Jerusalem is 'culmination'—'End of an Era', for him! And you and I will agree that it did end an Era, and will pray for a *like* end to the 'ERA of JAPAN'. Hirohito allowing himself to be made SPONSOR of all that deviltry, should lead their great procession to the '*Hot supper downstairs!*'

"Again, in 1 Cor. 1, Paul states the whole case in verses 18-29. The wisdom of cunning, greedy opportunist politicians and false preachers is *contrasted* with the wisdom of those who *win* by obscurity, suffering and dying. Paul was revolutionized when it suddenly flashed on him that those whom he *persecuted* were beating him!

But that he might achieve more than they by *suffering* more than they! Acts 9:16—And you know how often Paul recurs to that theme.

"An outstanding word which our modern usage *reverses* is 'mystery', 1 Cor. 2:7. In the Greek world 'mysteries' were something that religious fraternities had to REVEAL! There were 'Eleusian Mysteries' of Demeter (Earth Mother). Bacchic mysteries, Orphic mysteries, etc.,—'touted' to do marvels for its 'initiates'—And is the New Mystery revealed to Paul? See Col. 1:26. The whole chapter leads the Greek minds up to that 'Supreme Revelation'. With Concordance, locate *other* 'mystery' passages.

"I have used 'Hexaglot' edition again—As before, the A. V. suffers by comparison."

What about the *elect*?

St. Louis, Mo.

Feb. 6, 1944

"Your postal query at hand. In the N. T. world there was a furious discussion of 'Who is the elect (*eclectic*) of God?' Galileans, high priests, political demagogues furiously repudiate each other. But they agree that a certain carpenter, who, about middle life, 'broke out' as a wandering Rabbi (professor), was *not*!

"Shall worldly success prove any one 'favored of God?' You get high-priest theology; plutocrat theology; Hitler theology.

"Are all God's 'favored ones' to be insured earthly peace? Bad basic assumption again! Shall all 'oppressed poor' assume that they are the very elect?

"The drama of Job pictures the noblest man of his

time, suddenly stripped of wealth, social standing, family and health. He was an outcast and he was jeered at by the village ragamuffins and the pettiest of his former servants. He sits on a dung-hill aching day and night, while three jackasses take turn *braying* at him. There the eternal wisdom photographs him for All Time, as one who still believes that *God is Good*, though he cannot understand his present woe.

"John Owen, English clergyman, about 1890, published, *Five Great Skeptical Dramas of History*, and *Job* is one of the five. By 'skeptic' he means one who challenges or repudiates popular theology under the mighty impulsion of a stronger faith! His Greek challenge is the *Prometheus Bound* of Aeschylus. Try to get that book.

"Have you read *Hoosier School-Master*? There you have a miniature of the everlasting query in little 'shocky Thomson', crippled waif in the poor-house. 'I'm the little boy that God forgot!'

"Hosts of our best humanity came to feel like that!"

A letter about one's right under copyright law:

St. Louis, Mo.

May 9, 1944

"This is to correct your misconceptions of Copinger. He only gives certain points which are *Internationally* accepted: he does not attempt any survey of all American copyright law. U.S.C.A. Title 17 (Duke Lib.) does. Gives every law-suit; every 'shade' of claim on which a suit has been based. You buy for your own library Richard C. De Wolf, *The (U. S.) Law of Copyright* (Duke Lib.), which does not attempt what U.S.C.A. does.

"Now about *publicity*: Enterprising publishers collected all the letters they could of Philip Dormer Stanhope (Earl of Chesterfield), to his son. The family did not want them published and took the case into court. The court decided that the letters were certainly 'family' letters: and that 'family' rights must be respected. So there is a profitable business of collecting old letters of persons of distinction and selling them to private collectors (Like J. Pierpont Morgan), or public museums. But they can't be *published* without consent of the *family*! That increases their market value! A collector knows that a certain letter in his possession can't be duplicated. There are some letters that would bring thousands of dollars—if found—Button Gwinnett, for instance, one of the signers of the Declaration of Independence. No letter of his has yet been found! Well you see several angles.

"The right to make one's *own letter* public was one of the *first* points decided. In an age of furious political and theological fisticuffing, one trick was to publish a letter of an opponent—with *forged additions*! English courts naturally decided that the writer had the *natural, personal* right to make his letter *public* and an 'open letter'.

"About 1928, I believe, U. S. law went *further*: making an author's rights an inalienable part of his *estate*! So my unpublished *collecta* of every kind go to my heirs. No other country has yet done the same. (See U.S.C.A., title 19, for much more.)"

The church and temperance during the last century:

St. Louis, Mo.
June 2, 1944

Dr. Nolan B. Harmon, Jr.
New York City

"My students all know that I bar all speculations: in historical archaeology theorizing is *excluded*. Wait for the next turn of the spade. So my published *historica* are approved among special scholars everywhere, for their precision of statement. There has been nothing to *retract*, in more than 40 years. I think you do not read the modern archaeologica that *underlie* the Old Testament.

"A week after I wrote you, I was perplexed. Why did our Southern Bishops, after our constitutional amendment of 1870, do nothing to get their decisions placed in the Discipline? Why did Tigert, a bishop's son-in-law, begin his collection of decisions with 1871? The answer occurred to me; before 1870 they had *not kept systematic secretarial record* of the decisions each made, and how far they were agreed. I quickly proved this to be true. Right here is the place to say that Henry Wade Rogers, President of Northwestern University, in 1920 published a volume of several hundred pages, collecting what individual M. E. Bishops had suggested at different times *might* be the meaning of this law, or that: the whole collection being as decisive as the stony stare at each other of the pagan idols in the gallery circle of the Roman Pantheon, (Because of the total Episcopal ignorance of David Sherman).

"Again, in 1852, Bishop Paine was assigned to Missouri, and in the organization of the St. Louis Conference, Sept. 22, 1852, 'on motion a special committee of

five was appointed to prepare the Pastoral Address'. And said committee (one from each PE District) filled 5 broad columns, letting the Bishop know very plainly what that Conference wanted to talk about! Outstanding for its brevity was the report of the Committee on Temperance, charging that 'many professors of religion do engage in the use and the traffic, and do, by their use of wines and other intoxicating liquors, *especially in high places*, give countenance to drunkenness, aid and comforts to traffickers, and stumbling blocks to the world, it becomes us as a church to discountenance its use as a beverage by total abstinence from everything that intoxicates; and it behooves all Conference to unite our efforts and energies with all proper measures to advance the great cause of temperance'. (*Advocate*, Oct. 21, 1852). Paine got through the session without committing himself relative to 'spirituous wickedness in high places'; but when he reached the Missouri Conference at St. Joseph, the next week, he found them organized to push the question upon him. So Saturday morn Paine was sick and Rev. Wm. Patton presided the rest of the session; ending Tuesday afternoon. So at the Tuesday morning session, 'on motion, the Secretary (Richard Bond) was requested to furnish Bishop Paine an official copy of the resolution in the report of the Committee on Temperance, requesting an official decision on the traffic in ardent spirits'. Said item is the second paragraph in the report: 'that our beloved Bishop Paine be requested by this Conference to give an official decision as to whether the traffic in ardent spirits by a member of our church, either as commission merchants or otherwise, be a violation of our Discipline'. (*Advocate*, Nov. 4, 1852, 3rd page.) Bishop Paine waited four months. His *evasion* fills a column in *Advo-*

cate, Mar. 3, 1853. He does not understand them to ask if the traffic is contrary to the spirit and moral design of the Discipline, but whether such traffic is specifically *forbidden* in the Discipline. 'The circumstances under which your question comes before me do not require me to give my decision'. Which means that in his *own* long pastoral career, he has never dared say to any boozy magnate, 'That is contrary to our law!' Second: 'Any opinion of mine might embarrass my colleagues'. (He knows he is in the minority. How far below the vision and stature of Soule!) Third: You all know how to get a concrete case into shape for an appeal, is the sum of it. But on the opposite page of the *Advocate*, Bishop Capers, in a District Conference at Quincy decides four questions promptly, without stalling. Paine knew that Soule, Andrew and Capers would not approve his evasion; but there was no rule as yet making the decisions of a *majority* of the College *authoritative*! The fact does not need further illustration.

"But I should not leave this liquor question without saying that the storm that at once broke out in the *St. Louis Christian Advocate*, and in other Southern Methodist organs, pushed the demand for *specific prohibition* of liquor selling by Methodists into our 1854 General Conference, but 'liquor dealers in high places' in the church were strong enough to prevent 'specific prohibition'. (See *Journal*). The phraseology on 'Temperance' in Southern Methodist Discipline, 1846 to 1938, is *their work*.

"So his late Discipline contained Question 23, 'May our ministers or travelling preachers drink spirituous liquors?' Answer: 'By no means—unless it be medi-

nally.'—There were no restrictions on the laity; and as for the host of distillers and brewers in English, Scotch and Irish Churches, Wesley does not appear to have given them a thought. Naturally, Colonial America had the same comingled elements. Asbury's earliest surveys convinced him that the problem of discipline was the most serious one confronting him. So he wrote to Wesley, more than once. Thus, March 30, 1773, holding quarterly meetings at Susquehanna, Question 2 is, 'Does not dram drinking prevail too much among our people?' At different meetings during that year, the question of discipline is foremost. There were no English precedents for him. He saw after 1784, that America must *not* be bound by John Wesley's limitations. His first American Discipline, printed in Philadelphia, in 1785, was bound up as a supplement to 'Sunday-services' and included with a collection of psalms and hymns printed in London and sent to Philadelphia in *sheet* form. The next year Asbury's collected Discipline was all printed in London, but no 'Question 23'. Who ordered this omission we do not know, but in 1789, Asbury wrote into his fifth Discipline, a radical law prohibiting buying and selling as well as using. Preachers themselves were not ready to go so far. Twenty-three years later, at General Conference of 1812, James Axley introduced a motion to prohibit the distilling and retailing of ardent spirits by *traveling and local preachers*. *And the motion was lost!* Asbury, preparing to leave his earthly toil, did not see the desire of his heart upon King Alcohol. The reaction from Asbury's prohibitory law of 1789, resulted in the General Conference of 1796 thrusting into its *Journal* this miserable protection of booze-peddlers; 'If any member of our society retail or give spirituous liquors, and anything disorderly

be transacted *under his roof on this account*, the preacher who has charge of the circuit shall proceed against him as in case of any other immortalities', etc. (Quoted in *St. Louis Christian Advocate*, Aug. 11, 1853; p. 3; from Bangs' *History of Methodism*, 2:55f). Dr. Bangs says this was in every Discipline from 1796-1836. His friend and collaborator, W. P. Strickland, contradicts this. And the early disciplines in the McAnally Collection contradict it. What is the explanation?

"The earliest Methodist publishing in America was done in Philadelphia without the church owning a printery. The Book Committee (there was no 'Book Editor' yet) contracted with local printers for each job. The name of the local printer often appears beneath the name of the Methodist publishers. Then New York became the publishing headquarters; the Book Committee contracting with local New York printers up to 1828.

"But after 1828, the Book Committee got a printery of their own, and by 1836, when Soule was to produce a 'Radically revised edition of the Discipline *forthwith*,' the development was considerable. But that year the whole thing burned—with all early records and documents. So disciplines in the McAnally collection show what the New York House published. When Bangs looked around for some as *historical* evidence, he got hold of some that the house *didn't publish*; whose sponsors he did not know.

Supplement to the above letter :

St. Louis, Mo.
June 3, 1944

Dr. Nolan B. Harmon, Jr.
Book Editor
New York

"After writing the enclosed letter, it struck me that Dr. Bangs did not consult Asbury's Journal enough. I looked to see what Asbury had to say about the notorious 1796 'General Conference', that Bangs imagines to have clogged the church till 1836. The following supplemental material is useful: impairs nothing I have *written*.

"Jan. 1-8, 1796. He is holding Conference at Charleston, S. C., with 20 preachers and 7 graduates. Preachers are sent to new charges. There is nothing *legislative*.

"April 4, in So. Carolina—"There is great scarcity of corn, yet a host of stills, for the people here drink their bread as well as eat it'. (Any of such that become preachers might continue distilling).

"April 11, in South Carolina. Meets 20 preachers, 7 graduates for Conference. After Asbury's sermon, they counted on communion service. But he found they had provided *brandy*, instead of wine, 'So I desisted'.

"Half a dozen such *local* Conferences during the year. Then, October 19 to November 3, 1796, General Conference at Baltimore. Says hardly anything save it was a very brotherly occasion; great sweetness of spirit. 'What we have done is *printed*' (already). At this Conference there was a stroke aimed at the President Eldership' (At himself as President, or at Bishop Coke?)"

More about the Methodist "Book Editor":

St. Louis, Mo.
June 20, 1944

Dr. Nolan B. Harmon, Jr.
Book Editor, Methodist Church
New York

My dear Doctor:

"The indisputable record quoted in my last letter proved how revolutionary the newly-created Book Editor 1850, was *intended* to be: what powers this *unchanged* mandate of the M.E.C.S. has transmitted to you. Fortunately, Dr. Summers has left *signed* records of what he knew he had to do. Joining the Baltimore Conference in 1835, by 1845 the Alabama Conference sent him to the Louisville Convention, 1845; and this 'CRISIS' Convention made the young man of 33 its Secretary. This had one result: his being Secretary of *every* General Conference of M.E.C.S. down to 1882; also 'General Book Editor' for the same period. Then the General Conference of 1846, made him Editor of its *Southern Christian Advocate*. So when the General Conference of 1850 met in St. Louis, he was one of the Southern Methodist editors who provided the *Missouri Republican*, a certified report of its proceedings of which he was the Secretary. Four years later, at Columbus, he was in a heavier task: *Enquirer-Sun* was willing to go beyond the *M.R.* and give space for full report of the debates; a considerable addition to his responsibilities, was it not? Do you not feel that the General Conference made him General Book Editor because more thoroughly and variously tested than any other Southerner had been?

"You would like to see him in action? Fortunately he has left a record just where you want it. There *never* had been a decent publication of Annual Conference

Minutes, because there was no NORM for them. And without such the deficiencies in *General Minutes* will be multitudinous. Now in *St. Louis Christian Advocate*, March 22, 1855, our first 'General Book Editor' published one and a half broad columns of the mistakes he had collected from the minutes of the recent Annual—much the longest being from North Carolina. For details, read that article. So he did year after year, putting his statement into stereo-plate to be sent to all *Advocates*.

"Then March 15, 1855, Editor McAnally 'notes with regret' the failure to make some of the corrections in the Disciplines ordered by General Conference. Dr. Summers answers on March 29:

" 'In preparing the Discipline for publication, I took all possible pains to get everything *in* that ought to be there—and that in its proper form and place—and everything *out* that ought to be omitted, according to instruction of the General Conference. In important points I took counsel with the bishops and other judicious brethren that were accessible, and fondly hoped that I had everything right. Several paragraphs will be missed from their old places in the book, but I have furnished it with a new and copious index, by referring to which it will be found that *legitimate* paragraphs are not expunged, but placed in sections to which their character assigns them.'

March 21, 1855

Thomas O. Summers

"You will remember, Dr. Harmon, that he was commissioned to radically re-arrange the Discipline. Now you will want to know how rapidly Dr. Summers worked. On April 12, 1855, the St. Louis Depository announced that river postal service was improved and in consequence

the Depository had sent out a total of about 1100 Disciplines, and 1100 hymn books. So Dr. Summers got the Discipline on the market about March 1st; near nine months after General Conference adjourned. He would not be cowed, bullied, or hustled. I think you are *fortunate* to have this much record of him extant. You will feel surer in resisting unworthy pressure.

Another letter to Dr. Harmon:

St. Louis, Mo.
June 26, 1944

Dr. Nolan B. Harmon, Jr.
Book Editor, Methodist Church
New York

"I have yours of June 20th. Since you wrote you have received my quotation of Thomas O. Summers at *work*; not letting himself be cowed, hurried or hustled by anybody! Taking nine months to get out the FIRST 'orthodox' Discipline. Immediately after sending that I discovered that a great St. Louis Daily, previously unknown to me, had given our 1850 Constructive General Conference a minute and sympathetic reporting that ranks said daily's portrayal as best one in existence. It confirms what I wrote about there being no rule before 1850, that a majority of bishops must approve any decision ere it can be *published*.

"I have more surprising material as to your *absolute* authority. At General Conference of 1858, in Nashville, on last morning, E. Stevenson, Book Agent, brought a resolution that 'No Depository, Agency, or Advocate Office could be allowed to put out an edition of the Discipline or of *any other* religious literature in the name of

M.E.C.S.' Such authority was given only to the Book Editor at Nashville! You see they were vividly conscious of *competing* and *contradictory* Disciplines in the great past."

September finds Dr. Godbey back in Durham and a note which includes a crack at several *Advocates* and a Methodist newspaper publisher:

Durham, N. C.
Sept. 6, 1944.

"When here Friday I recall that something about *race* came up. The word does not occur in A. V. Bible. And no word in any ancient Oriental language can be translated 'race', in the current 'prejudiced' sense. See Oxford Dictionary. The word is not English, or Scandinavian at all. More when you come if needed.

"That Ptah-Shepses Tomb—I knew I had a cue on it in my files somewhere. I have found it. There is more than the writer of that article knew.

"Josephus Daniels wrote urging me to write an article on 'Circuit-Rider' picture and send to *Advocate*. I replied, 'Do you mean ——— or ———'s? Both are gigantic ——— that steadily refuse all corrections. It is a waste of my time to send either of them anything. I make you a counter-proposition. Let me send you a summary of Dr. Lovick Pierce's portrayal as a Sunday feature. That will open the way for you to Editorialize *ad libitum*!

"An ominous silence prevails!"

In the midst of preparations for a hurried trip Dr.

Godbey sends additional notes to an inquirer about the origin of the Biblical Flood Story:

Durham, N. C.

October 9, 1944

"Got notice yesterday that my St. Louis Conference meets Tuesday, 10th. McDonald says I must go. I am hustling to leave at midnight. But I must clear your perplexity about FARA-SURIPPAK. I forgot to say that Andrae is the German scholar who excavated the *little* eminence of FARA, and found SURIPPAK. In the Assyrian translation of the Sumerian Flood Story (See *Eclectic Magazine*, Feb. 1873: very defective: much improved by later finds.) 'The city Surippak, of which thou knowest, was on the bank of the Euphrates' (Below Kish). The hero is a worshiper of EA of Eridu at the mouth of the Euphrates, who had a trade post there. So his big boat was in the Euphrates bayou: Surippak, on *relative* low ground nearby. The more complete version is in my library. Says Sit-Napishtim's boat was tied up for the night: and the tidal wave that came up the stream broke the cable. His boat eventually floated down to Bahrein. The fields around Sur—were low enough for irrigation. So there is the whole story of 'ground levels'."

Some Old Testament problems are taken up as only Dr. Godbey could discuss them:

Durham, N. C.

Dec. 3, 1944

"I intended to give you a 'postscript' to the cult of the *bamot* dead, but it slipped my mind Friday. Now returning to the *popular* cult of ancient heroes and kings: Jer. 8:1-2 and Micah 1:3-7, and Ezek. 43:7-9 (cf. Neh.

3:16, 'unto the *temple* of the Gibborim'). I think the 'wall of the wailing' at modern Jerusalem is one of those cult-sites.

"Reasons: Turn to the word 'Millo' in a concordance. It means 'a filling'. You will recognize *at once* that you could not find *room* for a temple and popular assembly on any of those ancient sacred peaks except by building a strong *retaining* wall and *filling in behind* it. In II Sam. 5:8, there was *already* a 'fill', which David *enlarged*. And it was *tsiion*. Now *tsiun* (or *tsyyun*) has been found in the Crimea as the word Karaite Jews use for an 'inscribed monument or tombstone'. David captured the 'Monument Hill'. There was the same sort of *bamot* and 'monument' at Bethel: some inscribed: others were megaliths (Breton, *menhir*, 'tall stone'). II Kings 23:15-18, and the like at Samaria, verses 19-20.

"Then at Shechem, there was a 'temple on the Fill' (Judg. 9:20). But Gideon had his *own* tomb in the Ancestral *Bamot* (8:32). Now this 'Temple on the Fill' was certainly the place where Joshua assembled the chief men of Israel to make a 'covenant' Berith) with the local god: Jos. 24:1, 14, 22, 26f. Here, this 'oak of the pillar' is mistranslated '*plain*' of the pillar', in Jud. 9:6. But the illiterate masses *do* know that covenant pillar is the one that 'heard' the sworn allegiance of Joshua and his associates: it is the 'lord' or 'possessor' of their tribal covenant, though they may not be sure about his *personal* name. So as soon as Gideon was dead, they returned to their allegiance to the 'lord of the covenant', made in Shechem; the *Baal-Berith*, Jud. 8:33: compare John 4:20. You see that the Deuteronomic compilers had confused ideas about the terminology of 800 years before, and that the K. J. translators knew worse than nothing.

"You see that Solomon, in I Kings 9:15, levies forced labor to build *another* fill for a temple of Yahu. Then when he marries the daughter of a Pharaoh and houses her across the valley *west* of the City of David, he has to build *another* 'fill', or causeway, for her accommodation! This sudden impulse to excessive building (I Kings 10:4-6), with intolerable oppression of the pre-Israelite population, brought out Jeroboam as their champion. Compare I Kings 9:20-23, with 11:26-31. As for the tombs of kings, Solomon was entombed *in* the City of David or 'Zion' (I Kings 11:43). So was Rehoboam (I Kings 14:31) and Abijam (15:8), and Asa (15:24), and Jehoshaphat (22:50), though he did not abolish other *bamots* (22:43). As for Joash, his officials 'slew him in the temple on the Fill', (or ramp that runs down to the sillah (II Kings 12:20), but he was buried 'with his fathers in the city of David', which is enough for the present purpose.

"Now look at the psalms in A. V., called 'Song of Degrees'. Modern scholarship reads, 'Songs of Ascents': processionalists chanted as the liturgists went up to worship. Some writers speak of 'steps'. But no choir can climb long stairways and sing! And the above sanctuary, where Joash was killed, was certainly at the head of a *ramp* as we see in Babylonia. How many kings of Judah had special ramps ascending to their personal *bamot*, we may never know. But that modern wailing at an old retaining wall is but a continuation of the ancient cultus. See Jer. 22:18, and 34:4, 5: 'A! Donni' (Oh My Lord).

"This should have been put in PMHR:¹ but ten years

¹Dr. Godbey's book, *Pre-Mosaic Hebrew Religion*.

ago I had not seen the capital possibilities in the term *Millo*. Please type and bring me a copy."

A follow-up note:

Durham, N. C.

Dec. 6, 1944

"Typed *Millo* arrived. Extending II Kings 12:20-21, a little: Jer. 2:28, says there are as many different gods as there are cities in Judah (Rome would say 'Patron Saints'—Greek Ch. has *eikons*, not *images*, of patron saints). Ezekiel 16:24-25, emphasizes the *Millo* point: there is a knoll with a *bamah* on it in every street,—a *bamah* at the *head* of every *road*. (Rome has a *gigantic* crucifix a few miles south of Washington, D. C. at a Y in the road. I have passed in bus: that is what Ezekiel means by 'Head of the way'.)

"Have you read of Sir Philip Sidney? Mortally wounded at Zutphen, he set the pattern for a host of our 'Yanks'.

"Some notes on new bug poisons, blood transfusions and the like, and book notices may interest you when you come Friday."

To the Methodist Bishops of the Southeast and South Central Jurisdictions:

Durham, N. C.

Sept. 18, 1945

"At all of your conferences of the Fall of 1942 you were required to read for the vote of each Annual Conference a proposed amendment. John Wesley's letters show the terms 'appoint, ordain, set apart, consecrate',

repeatedly used in speaking of desired 'Superintendents' or bishops. There is no precision or consistency in the logomachies of that time. And a varying use of 'ordain' and 'consecrate' has persisted in American Disciplines, North and South. And the proposed Amendment was that we 'consecrate' bishops.

"The submission of the question to the vote of the Annual Conference was due to the fact that the Uniting Conference of April, 1939, had no legislative authority. It could neither enact nor repeal. It could only combine elements already published in one or more of the Disciplines of the three uniting bodies. This fact you were expected to read at each Annual Conference.

"But why this appeal for the approval of the three-fourths vote of the Annual Conferences? Such a measure was not in the original M. E. Discipline. It first appears as an *amendment* to the original Methodist constitution.

"It is the work of Dr. William A. Smith of Virginia. Regretting the disruption of 1844, which certain Northern leaders, like the editor of the *Western Christian Advocate* had actually demanded, he saw the necessity of some veto check upon a congregational impulse to stampede. Had such a veto power been originally placed in the College of Bishops, the rupture of 1844 might have been prevented. So Dr. Smith introduced into the General Conference of 1854 an amendment enabling a vote of the Bishops to veto an unconstitutional proposal of the General Conference, which the General Conference may then override by a three-fourths vote. This measure was introduced May 31, 1854, and was printed in the Discipline.

"But further consideration satisfied Dr. Smith that his objective was not quite attained. The amendment tacitly

suggested a veto power was *inherent* in the College of Bishops, whereas they had only such authority as the General Conference might specify. Second, if a General Conference had acted injudiciously, a three-fourths vote of it would not be more judicious. Appeal should be made to those who *elected* that General Conference.

"Accordingly, at the General Conference of 1866, Dr. Smith introduced a further amendment (*Daily Christian Advocate*, p. 210). For 'unconstitutional' he would substitute 'either unconstitutional or of doubtful tendency', and instead of overriding the veto by the General Conference, a two-thirds vote of the General Conference may *refer* the question back to the Annual Conferences—and so soon as three-fourths of the members of the Annual Conferences present and voting shall have concurred in favor of such rule or regulation, it shall have the force of law; otherwise it shall be null and void'. This being presented on the last morning of the Conference, when there was haste to adjourn, W. P. Radcliffe moved that the whole question be indefinitely postponed. Agreed; the whole being published in the *Daily Advocate*, the *New Orleans*, the *St. Louis* and the *Nashville Advocates*. No far-reaching effort to attain judicial calmness was ever more clearly before a people who had suffered for lack of it.

"Dr. Smith, overworked by his raising \$100,000 for endowment of a 'Central' College in Missouri, died before the next General Conference, and Dr. Leroy M. Lee succeeded him as chairman of the Virginia delegation and chairman of the Committee on Episcopacy. Report 9 of the Committee on Episcopacy 'ordered inquiry into the validity of the last proviso in the Restrictive Rules (Discipline, 1866), the circumstances of its intro-

duction into the Discipline, and whether any additional legislation is needed'. Dr. Lee's committee 'finds suspicion justified'. The existing proviso was introduced and adopted 31st May, 1854, by Rev. William A. Smith, D.D. On more mature reflection he did not consider it complete and authoritative, so he sought at the General Conference of 1866 to correct and legitimize what he believed defective and imperfect in its character and authority as law. Dr. Lee then spends a column on the points stated above: that Episcopacy has not an 'Inherent Right' to veto, as Dr. Smith's 1854 resolution assumed, so the 1854 proviso falls. Second, that the General Conference has power to determine the constitutionality of its *own* acts also falls. It is not an original body, but a delegated, dependent, responsible one.

"But the question remains: 'Is an amendment to the Constitution at said point DESIRABLE? Yes; the need of a check there is often felt; hasty and improper legislation is often deplored. There is scarce a doubt as to the *necessity* of such definition of the Rights of the Episcopacy and the powers of the General Conference as that of 1854 attempted. Right is not always secure and strong. Power is cumulative, aggressive, self-willed. Right and power are often antagonistic. Uncontrolled power is grasping, ambitious'.

"Your committee, therefore, recommends the adoption of the following resolutions as conclusive of the subject, and necessary to legitimize and perfect the object contemplated and sought by the proviso of 1854:

" 'Resolved:

" '(1) That the last paragraph on p. 44 of the Discipline (1866), beginning with 'Provided' and ending with 'null and void' be stricken out.

“(2) That the following proviso, if it receive a two-thirds majority of this body, be sent around to the several Annual Conferences, and that if it receive a three-fourths vote of the same, it shall be inserted in the Discipline in lieu of said paragraph:

“*Provided*, that when any rule or regulation be adopted by the General Conference which, in the opinion of the Bishops, is unconstitutional, the Bishops may present to said General Conference which passed said rule or regulation their objections thereto, with their reasons, and if the General Conference shall by two-thirds vote adhere to its action on said rule or regulation, it shall then take the course for altering a restrictive rule; and if then passed upon affirmatively, the Bishops shall announce that said rule or regulation takes effect from that time’.

Leroy M. Lee, Chairman,
Memphis, May 19, 1870.”

“Thus was completed the Great Constitutional Amendment attained by the sorrows of the M.E. Church, South. Had still united Methodism wrought this out 30 years earlier, abolitionist pulpiteering would have been excluded; there would have been no disruption, and the whole course of the development of the U. S. would have been different.

“But that same Committee on the Episcopacy, ‘ordered to make a critical inquiry into the past twenty years,’ found everywhere *ignorance* of past legislation, for *lack* of adequate record. Their proposed amendment and the resultant enactments would likewise sink out of sight and memory unless radical provision for their preservation within the daily reach of everyone was made.

So, before bringing in this Report No. 9, Dr. Lee's Committee brought in its Report No. 5, relative to Preservation of Episcopal Decisions:

" 'Your Committee do recommend that the Episcopal Decisions shall be reported quadrennially to the General Conference for insertion in the Journals, *and shall be thereafter published in an appendix to the Discipline*: and when so published, they shall be authoritative interpretations or constructions of the law.

" 'The Committee further recommends that all such decisions *heretofore made* by the College of Bishops be inserted in an appendix to the Discipline, to have the same force and effect as those to which the above rule applies.'

"This, too, had been adopted. The citations are from the *Daily Advocate* of that General Conference. They are also in the *St. Louis Christian Advocate*, whose editor was a member of that Conference; in the *New Orleans Christian Advocate*, whose editor was an active member both in 1866 and 1870, and was elected Bishop in this 1870 Conference; and in the *Nashville Christian Advocate*. (Other files not accessible). And the bishops to whom these *specific new* instructions were given were J. O. Andrews, Robert Paine, George F. Pierce, John Early, H. H. Kavanaugh, W. M. Wightman, E. M. Marvin, D. S. Doggett, H. N. McTyeire and John C. Keener.

"It is important that all should know how the Constitutional Amendment defining the authority of the Bishops and the General Conference was welcomed. Only the reports in the *St. Louis Advocate* have been accessible, but they will sufficiently illustrate the whole.

"Bishop Marvin reported from Texas in the *St. Louis Christian Advocate* for January 11, 1871: 'The vote on the veto question stands thus: FOR: Trinity Conference,

44; East Texas, 3; N.W. Texas, 40; West Texas, 29; Texas, 41; Total, 134. AGAINST: West Texas, 1.

“I presume this will fairly represent the vote in the other Conferences generally. The Southern mind is so fully conservative, and looks to constructive safeguards so instinctively, that the negative vote on this question will be counted by units, wherever it does not stand at zero. Our experience of the disasters following upon the prostration of Constitutional bulwarks both in civil and ecclesiastical government is too recent and too profound to have lost its effect. It will require ages to obliterate 1844 or 1860 from the mind or heart of the South. No wonder, then, that the M. E. Church, South, should be settling and broadening the foundations of her Constitution. May she preserve it intact in all times of popular outcry and excitement!

“I add other reports from the *St. Louis Christian Advocate*, omitting dates: Missouri Conference, Unanimous (—); St. Louis Conference, 81 to 1; North Carolina Conference, 79 to 1; N. Ala., Unanimous (79); Ky., Unanimous (79); Ark., Unanimous (27); White River, Unanimous (27); Pacific, 50 to 1; Va. Conf., 79 to 1; Ill., Unanimous (41); Louisville, Unanimous (—); Columbia, Unanimous (13); Los Angeles, Unanimous (—); Total, about 900 to 5. Bishop Marvin’s forecast was justified.

“It is proper to say here that the rank and file of the M. E. Church *never heard* of this Southern Amendment of the original Methodist Constitution, and that in consequence they were much surprised to find, when Unification began to be discussed, that they must accept an important amendment of their Constitution as a *prerequisite* to Unification!

"But why had they never heard of it? Did not those bishops of 1870 follow the General Conference instructions for specific publications? NOT ONE! Did anyone get them into the 1870 Discipline, which was announced in the *Advocates* as on sale only two months after the General Conference adjourned? NOBODY! Yet Book Agent Redford announced that it had all the amendments made by the late General Conference! Who told him that? Was there some Fifth-Columnist who had an interest in getting those publication instructions suppressed? That may never be known. Did those instructions for publication of the Episcopal Decisions ever get into *any* Discipline? NEVER! Did any of said decisions ever get into the Discipline? Not till 1894, after all the 1870 bishops were dead, except Keener. Then John J. Tigert, Book Editor and son-in-law of Bishop McTyeire (already dead), having some access to the Episcopal secretarial records, began the compilation on his own instance, with 75 decisions. Being assistant pastor with him in Kansas City during three years preceding, I saw that historical obscurities *intrigued* him.

"The whole attitude of these 1870 bishops toward instructions meant for their aid has long been a puzzle. I know some persons who have run a business of many details without keeping accounts, depending upon their *memories*. They end in bankruptcy. So these old bishops, not previously disciplined in such *precise* historical recording, have bequeathed us a certain amount of historical bankruptcy.

"But that 'Time of Darkness' cannot shield nor excuse *you*, for Tigert followed up his own cue with 84 Decisions in the 1898 Discipline, and 100 in the 1902 Discipline. By 1910, Gross Alexander had increased the number to

119. Then the College of Bishops *waked up* and instructed their Secretary, Collins Denny, to recover old Decisions not yet found by the Book Editors, instructing him to do exactly what the General Conference had *ordered* 40 years before! (What a Rip Van Winkle sleep!) So Denny had 26 more in the 1914 Discipline. When I noticed this I challenged our howling farce of an 'Injudicious Council' to say whether these 26 were authentic or not. NOT ONE of the 'NINE OLD MEN' could tell! What one of *you* regional Bishops can tell? NOT ONE; you did not know where Denny got them! I have a block of eight more Decisions announced by Secretary-Bishop Kavanaugh in June, 1859. Which of you knows anything about *them*? Who of you knows where I got them? NONE of you. What member of the former M.E. Church knows, or *could* know, of these uncollected Decisions of Southern Methodist Bishops during 95 years? NOT ONE! What insanity to suppose that a General Conference could 'shake dice' and cast up four Northerners who could be *anything* but an 'Injudicious Council' on this historical matter! I, as a long-disciplined research historian, with needed archives recovered, am absolute master of *you all* as to the *historical facts*. I am sole witness, and the *facts* recovered require me, as prosecuting attorney, to be relentless.

"When in my baring the inevitable stupidities of 'The Injudicious Council' I challenged them to say whether 26 additional old Decisions published by Denny in 1914 were authentic or not, Bishop John M. Moore wrote me approving, saying that I was on the right track. As for the 26 additional Decisions pronounced by Denny, he could say that the College of Bishops in 1910 *instructed* Denny to undertake such recovery. 'I never paid any

attention to them myself, being busy with other things', Moore added. Well, I can explain *that*. I was pastor in St. Louis with John M. Moore from October, 1909, to May, 1910. During that time he devised a plan for combining three Mission Boards into one. He went to General Conference 1910 to urge its acceptance. It was accepted, and he was elected Domestic Missions Secretary. So, while he *heard* the College instructions to Denny, his own time was filled with reorganizing the Board of Missions. Again I remind North and South that I am your factual *master* concerning the historical recovery of old Methodist Decisions.

"Fifteen Southern Bishops ordered the above recovery in 1910. All but Fitzgerald saw the 1914 Discipline, with its revolution in the mode of presentation. Whether this change in the way of presentation was ordered by the College or originated with Denny is immaterial. The final fact is that the College did not order any change after 1914—the new order persisted to 1938. Of the 1910 College of 15, Candler, Denny, and Mouzon survived to the present quadrennium, and two of them did critical editing and annotating of the Discipline. If you of this date have been incurious about the progressive changes from the little Discipline of 1870 to the present one, that fact beclouds the accuracy of any decision *you* may have rendered! Anyone who throws away his old Discipline as soon as a new one is offered cannot retain the respect of the CRITICAL HISTORIAN.

"Through sixty years footing-experience among the poor and the unlearned I know that exact information upon certain points of law with which *he* may be immediately concerned is the only reason that a poor layman sees for *owning* a Discipline. When the 1941 Discipline

appeared, some laymen complained to me that they could not find certain long-familiar Decisions in the 1941 Discipline. Why? I wrote Bishop John M. Moore that all the old Decisions *should* have been presented in a special section of the Discipline. He answered that all were *obliterated* by Unification! (The action with which this letter opens disproves his fiction. If all controlling Decisions are withdrawn over night, what is left but anarchy). I answered that interpretations of Methodist law were logically *inseparable from the law*, and that it would *pay* the bishops, both M.E. and M.E. South, to collect *immediately* all Decisions in a little *separate* handbook. He was not willing to take such part in *conservation*, but was willing to lead in nullification! On two later occasions persons not finding certain familiar law in the 1941 Discipline wished a statement of *all previously* accepted law—law accepted by the principles of 1939. I wrote Bishop John M. Moore that he, as chairman of the Executive Committee on Unification, and spokesman for it, was *expected* to answer accurately these legitimate interpellations.

A note in reply to another plea for Biblical information:

St. Louis, Mo.

Dec. 14, 1945

"Your Mark 12:35-37 quotes Ps. 110, 'For the *dawid* a harp chant'—Since we know that the *Dawid* is a 'Prince-Regent' during the heir's *minority*, we must admit more than one *dawid* in the O. T.

"Now in the Hebrew text you see, 'Saith *Yahweh* to *Adoni*—' that is, to the Regent. In v. 2, A rod of thy

strength Yahweh will send from Zion: be *master* in the midst of *thy* enemies. V. 3 is astrological. V. 4, 'Yahweh hath sworn by himself', (Melchizedek was not an *hereditary* priest—Neither was SAMUEL, etc.).

"Verse 5—'Adoni (not Yahweh), shall be judge' (among the nations). 'By His *right hand* in the day of his anger he hath smitten kings' (So the omens say). V. 6—'He shall judge among the nations' (As Samuel did). For v. 7, compare Judges 7:5-7.

"Now the Alexandrian Jew translators of Psalms made the mistake of using the Greek word *Kurios* for *both* *Yahweh* and *Adoni*—And all translators have followed the LXX!

"You see *Yeshua* knew the LXX: and his 'scribe critics' did, too! He makes them *utterly* ridiculous: (laughing). I suppose the colloquy was in current *Aramaic*—But will *bet* you—what you please—The *new translation* of the N. T. *don't get this!*—Preserve—I am not taking time to copy."

The strike situation brought forth this letter:

Durham, N. C.
February 6, 1946

Editors
Washington Post
Washington, D. C.

"One of the strange phenomena in the present maze of conflicting claims about 'indubitable' rights is the lack of initiative on the part of the Federal Courts. That they should not wait for a formal appeal from some lower court, was settled on a country-wide scale in July, 1877. As my father was the Presiding Elder of the Kansas City

District of the Southern Methodist Church at the time of the great railroad strike of 1877, and our removal to the State Capital at Jefferson City, put us in close relations with Governor Jno. B. Phelps, who had not been able to secure Federal troops for the protection of Federal properties there, the whole hideous madness is indelibly stamped upon my memory. The *Missouri Republican*, published in St. Louis, was declared to have given the best account of that awful insanity, which destroyed about \$70,000,000 of railroad properties within a month. Bound volumes of the *St. Louis Republican* can be seen in three St. Louis Libraries.

"The strike began with the firemen on a B. & O. freight train leaving their engines at Martinsburg, West Virginia, and, with the aid of local hoodlums, holding up other freight trains as they came in, till the yards were blocked. Engineers would not join the strike; local mobsters everywhere did. Gov. Matthews, able and far-seeing, was paralyzed by the absence of Federal troops, and a parsimonious legislature had refused funds for a State Militia. The riot spread from road to road. Every irresolute State governor played the fool. But when the riotous 'Internationalists' threw Chicago railways into the tempest, one watchful Federal judge stopped the whole business. When movement of trains in East St. Louis was interfered with, Judge Thomas Drummond, of the 7th Judicial District of Ill. wired the U. S. Marshal at Springfield, Ill., to proceed at once to E. St. Louis and with all powers and available means to insure free movement of trains, 'and this telegram shall be your authority.' And it is an official record as such! Anxious President Hayes and Cabinet immediately published unanimous approval of Judge Drummond's *initiative* action, and the

Great Strike was over within a week. Certain paralyzed roads were in the hands of U. S. Receivers when the strike began, and their receivers arrested all rioters as being in contempt of court. With Drummond's initiative other Federal Judges promptly notified strikers that they were disputing with the owners of a railroad as to their respective *rights in the properties*; therefore said Federal Courts declared a temporary receivership of such roads, notifying all plaintiffs against such roads to bring their complaints into the Federal Courts, or be held in contempt of said courts. Thus it is officially established and recorded for all time that our Federal Courts have initiative authority in emergencies, and that they are not limited to decisions already of record. The late Chief Justice Oliver Wendell Holmes emphasized this in his correspondence with English Justice Pollock. But I wrote Truman that Judge Collet had quibbled away all his capacity for initiative procedure. Remaining silent before my many communications, he was the quintessence of irresolute indecision.

"Relative to his own perplexity, incertitude and anxiety to evade personal responsibility, I wrote President Truman that he was familiar with our legal expression 'the law of eminent domain', with which any modern U. S. community might condemn certain properties to be removed or altered in the interest of the whole community! I told him what he did not know: that this law was our inheritance from the ancient Anglo-Saxon Village communities of England—some person's especial interest must yield to the welfare of the whole community: and that this law of eminent domain must be enounced to include the whole field of strikes of every kind!

"That a bus driver's strike can demoralize our capital

city of Washington is a shame to Congress: a shame to the court of appeals of the D. C.: a shame to the President. Would Calvin Coolidge, who rebuked Boston police, have permitted that bus strike? Carbons of my warning to Truman were placed with the editors of *St. Louis Post-Dispatch* and *Star-Times*, who have known of Truman's personal limitations from the first. They have partially quoted me.

"There is another angle. All my ministerial activity has been among the very poor of the Piedmont, or in factory and tenement districts of great cities in times of strikes or depressions. One mode of thought is common to all: if all salaries can be advanced, everybody will be happy! They never see that by advancing all salaries they advance the price of everything they want to buy, and may be relatively worse off than before! Advances which labor cajoled from F. D. R. in 1941, have increased their cost of living one-third by this time—They and Truman don't see it!"

A discussion of the Babylonian "exile":

Durham, N. C.

Feb. 20, 1946

"II Kings 24:8-18 says that King Yekan-Yahu, or Yeho-Yakin, with all his official staff and family, took all the temple equipment and artisan-staff and voluntarily *went out* to Nebuchadrezzar: to get away from the huge pagan majority whom Ezek. 11:1-12 declares were left in the 'Jerusalem-Kettle' to be destroyed! Jer. 24 says the same thing: 'The emigrants with Yekan-Yahu have gone to Babylon. I have sent them there for their own good, that they may be preserved, to repeople the land of Judah

(verses 5ff) while the Zedekiah faction is to be totally destroyed.' The unrecognized fact is that Mattaniah, paternal uncle of Yekan-Yahu, has assumed the functions of a maternal-uncle guardian, or *dauidu*. Yekan-Yahu's party was glad to get away from a 'protectorship' established for their own destruction. In Babylonia they are to be free citizens of a free state of their own. That point was naturally pre-arranged with Nebuchadrezzar. To achieve this Mattaniah had announced that he had been made a 'Tsiddiq-Yahu', that is, 'Yahu is my sworn comrade!'—(Nebuchadrezzar did not conceive this trick). So when Nebuchadrezzar and staff came up and sat in the city gate to hear the claimants, Yeho-Yakin's capital was to be just south of one of the two 'Sipparas' (O. T. Sepharvaim)—35 miles west of Bagdad: 65 miles N. 20°W. of Babylon; at the Nehar d'Aya ('Canal of Aya'; the feminine sun-goddess). Judiasm writes it 'Nehardea'—Josephus, in Greek letters, has 'Neërda'. It was a frontier-post of great importance, with a highly profitable trade. Ezra 8:17 speaks of the 'Kasp-Ya' or 'Treasury of Ya' there. Josephus, 500 years later, tells the same (Ant. 18:8–1). For Ezra it was also the headquarters for priestly training and discipline, with many '*Nethinim*'—persons vowed to the 'Service of Yah'. (See Samuel's case). II Kings 25:27 says King Yekan-Yah held this military post 37 years: then in his 55th year, B. C. 560, King Amel-Marduk ended his military task and made him chief of the royal-robed guests at his own royal table: the highest decoration possible, from the 'King of Kings'.

"There is not a single Hebrew word suggesting 'captivity' in the story of the Yekan-Yah colony leaving for Babylonia. Every term of removal in II Kings, Chapters

24, 25, is a form of the Hebrew verb *galal*, 'to roll': to roll into pellets like horse dung (*gillul*): to roll into a circle (*agilgal*): to roll far away, with no suggestion of captivity. (See Ges-Buhl dictionary). In II Kings 24:15, the whole Yeho-Yakin migration is called 'a *golah* from Jerusalem to Babylon!' The chosen head was never called 'a King': that would have antagonized other 'Kings': especially the Babylonian 'King of Kings'. He was simply *Resh Golah*: or in Aramaic, *Resh Galutha*, 'Head of the Migration'. Our American term 'president' is suggested. The Greek translation which we call Septuagint nowhere admits a captivity. It speaks only of an *apoikismos*, 'a removal from home' (*oikos*). And over and over modern Jewish scholars have declared that 'the Emigrants were free citizens in a free state of their own! With the aid of Babylonian cultural libraries near, Judiasm began to take form.

"Now 'Kyrash King of Anzan' was invited into the city of Babylon by leading citizens, because King Nabunaid, an enthusiastic archaeologist, spent years away from home; royal duties were neglected. So Cyrus entered Babylon without fighting B. C., 538, and in two great inscriptions announces his policy. All peoples and gods that wish to return to their own lands are at liberty to do so: which means freedom of worship; with no war between cults. This was 67 years after Jeremiah, in 605 B. C., declared that Nebuchadrezzar would dominate the Old Testament world for 70 years (Jer. 25). In 537-536 B. C. Cyrus issues permits to the Judah colony. But there was no immediate move by exiles of Judah. Not till second year of Darius did Zerubbabel act (Ezra 4:24; Haggai 1:1). This was 520 B. C.; 18 years after the permission decrees of Cyrus. (The 18 years silence after Shesh-

bazzar, Prince of Judah, got the temple equipment from Nehardea in Ezra 1:7f is unexplained. He is not mentioned by Haggai and Zechariah). And this temple, begun in the second year of Darius, was finished in the sixth, on the third day of the month Adar (our February) about 3½ years from the founding (Ezra 6:18). You should know that Zerubbabel—or Zer-Babel, 'A Scion of Babel', was a nephew of King Yeho-Yakin: his name probably means that he was born in Babylonia—most probably in Nehardea.

"Jeremiah and Ezekiel declare that the Torah (Teaching) of Yahu current in their time was crammed with infamies that Yahu *never* commanded—these made that *name a stink*. The Septuagint discarded it. The Rabbis of Babylonia declare that Ezekiel brought them a *true* Torah: schools were established in the Nehardea Region. But the rapid advance of Christianity in Asia Minor forced the establishment of a defensive polemical school in A. D., 220. This was at Sura, in the swamps: about 15 miles south of the modern Kufa. And here the compilation of the Talmud (learning) began—continuing through 800 years.

"Babylon was a great aggregation of *foreign trade posts*: each with its own quarter and temple, maintaining inviolable asylum privileges for all. 'Babylon is a gathering together from all lands: it is 20 lands in one.'

"The Hitlerian policy that we call 'totalitarianism' was not possible anywhere in the ancient world. For social organization to climb out of the Digger Indian or hunter-fisher life, humanity has found two ways. One is to become herdsmen or drovers, without settled communities. The Greeks show this origin: their verb *nemein* means 'to pasture, to apportion': *nomos* accented on last

syllable is 'pasture-land'—on the first, it is 'law, allotment': *nemesis* is 'penalty, retribution'. You know many convenient compounds we have made—astronomy, oikonomy (economy), etc.—The other way is agriculture: which means settled communities with open fields that could be tilled with rude stone or wooden tools. But all around the world in such early stage *no man* owns any land. The tribe or community owns the tracts, and 'allots' each worker a strip or patch each spring, to till. So any alien oppressor cannot take a *man's* land from him, for he *owns* none. The tyrant can demand so much from a village, and let the village elders assess individuals. That is before us in the Old Testament, and in Luke 2:1–5. The Romans had found that village clerks were making false returns of their enrolled citizens, and Augustus sent out orders to get an '*apograph*', or copy, of each 'community roster'. The AV misread this.

"You should know that this primary method of land tenure is universal in all the ancient world known to us: in Europe, Asia, Africa; hence the village *community* is the unchangeable agricultural *social unit*. It is still so in the modern world: Russia, Ruthenia (Ukraine), Persia, Asia Minor, Bantu Africa, Barbary States, India, etc. The globe-trotter, who does not learn the different *stages* of land tenure in each region misunderstands *everything*. And Central and Western Europe and Scandinavia show us the same. And our Anglo-Saxon forebears in England had this annual strip-culture, and it came over *here* with various early colonists, as Lord's '*Historical Atlas of the U. S.*' will show you. It persisted till the Congress of 1795 declared that all this must be discarded and the Roman-square system of surveying adopted—That congress did not know that surveying by *squares* was the

method of the Old Sumerians in Lower Babylonia, 6000–8000 years ago. Whence they came nobody knows. But they spread their system in the Mediterranean.”

An atomic star explosion:

Durham, N. C.

March 3, 1946

“I knew all the time Friday that one important item I was holding up, was omitted—Here it is—That star, which in 1866 blazed from the tenth to first magnitude, suddenly did it again. It was first seen February 3?, by Yerkes Observatory. By February 10 it was announced as a case of *atomic* explosion, suggesting that all *novae* may be. You see photo in *Life*, February 17—no detail—But no notice given by *Boston Sunday Herald*, February 10, nor *Chicago Tribune*. So you need not lose time on them. Only detail I have is from *Honolulu Advertiser*.

“Original blaze is in *Eclectic*, October, 1866, 477f (2pp).”

A note in answer to an inquiry about the date of Nehemiah:

Durham, N. C.

March 19, 1946

“As to date of Nehemiah: 445 B. C., is the year of his *first visit*. As his extremes are about 23 years, we have to recognize that he made 3 *visits*. The *Chronicler* has muddled that fact—cf. 1:1 + 13:6 + 5:14—Then Ezra does not mention Nehemiah as an ‘Associate’ in *anything*. Nor could E. have *done* anything of *his* work till N. had

done his political refounding. So when at University of Chicago I read a paper that Ezra's work was under *Artax. II*—about 400 B. C.; in time of the Elephantine garrison, which I have, my exegesis was accepted. As to different lingo in 13:24, that means different Aramaic, from that of the Persian Court. In Neh. 8:7–8, interpreters are needed. In 8:14f, *sakkut* is read *sukkot*—Well, you see a big job!

"As to dates of *books*: all the *editing* was done in Babylonia—Nehardea copies brought back to *Jerusalem*. We do not know *original* form of *any book* you name. And that *reshuffling* continued indefinitely, you already know. There was no NORM accepted by *all copyists*, as you have already heard."

Three Government officials are given something to think about:

Durham, N. C.
March 20, 1946

Hon. Herbert Hoover,² Chester Bowles
and Clinton Anderson,
Washington, D. C.

"I have some information in your field dating from 7000 B. C. I was one of the pastor food administrators in McLean County, Kentucky, in 1917–1919, when we gave up all wheat flour and took care that no sugar was left in our teacups. I knew every home in my corner of the county. But what I helped in doing I had learned from the ancient Biblical world. There was no coinage in those days: none anywhere before 650 B. C., so there

²Hoover was appointed by President Truman on an emergency food mission.

could be no inflation: no speculation in the symbols of debt. Each community had its temple-stores of everything: any central political government also had its stores. No 'banker' could 'corner' anything. In times of scarcity each store-treasury issued rations daily to all claimants—(I have read scores of these ration tablets). A nominal market price was not in question. On the other hand in the Hyksos period in Egypt, baronial horse herders had grown more powerful than the King. Joseph makes them surrender their herds for grain to feed their retainers (Gen. 47:13ff.). *Per contra*, poor peasantry with no silver bullion could pay taxes in grain, at government price: as in Rev. 6:5f. 'A *modius* of wheat for a *dinar*, and three *modii* of barley for a *dinar*. And don't cheat in oil or wine'. I published this in *St. Louis Globe-Democrat* in 1915.—The Wilson administration acted promptly in various ways. In 1918 it announced that there was no way of knowing how much grain there was in the country. I wrote at once to have every thresher report to the County Agent how much he threshed for each farmer. That was promptly adopted. But now you don't know how much each farmer still has! And instead of actual control of disposal, F. D. R. was bamboozled into accepting a 'fat' ceiling price which allows speculators to 'corner' the supply and charge what they please. F. D. R. being no farmer, has never seen that the corner stone of our social organization is: that if food producers do not prosper, nobody else can! It is a maxim among modern historians that philosophers and men of figures fail in dealing with the humanities! Last September, in St. Louis, I found our Missouri apples priced at five cents each. Can Snyder, by shuffling figures in his St. Louis bank, return to farmers, the profits black marketers ex-

torted? You have some F. D. R. and Truman mud that is worse than 'black gumbo'.

"Recently I studied conditions around Hickory, N. C., which is booming as a factory center. Buses run out for miles to bring laborers to factories—taking them from farms. A number of farmers have no tenants in sight for this summer. An egg producer with 3000 hens shut down while I was there: he could get no help: feed was \$2400 per car, and OPA had announced a ceiling price of 30c on eggs—*much below the cost of production!* You see what a mess labor organizations make by *boosting all wages*. They raise the price on what they wish to buy: raising the cost of living faster than their income, so that they are worse off than before. This has occurred repeatedly in the last 150 years.

"For labor agitators never learn the lesson in I Cor. 12:12-26: that human society is a 'living organization': one member of it cannot live by eating another: a man cannot live by eating himself. I had occasion to push this upon the attention of President Truman and Judge Collet, but they did not comprehend. During the great financial depression of 1892, I was pastor in Kansas City, in the labor quarter during a total shut-down, with Kansas farmers howling also. The cry arose, 'We must organize a Farmer and Labor Party'—I said, 'The farmer wants lower-priced machinery and higher prices for his food: you factory folk want just the opposite. There can never be such Farmer and Labor Party as you dream of. The long-suffering public will arbitrate between you'. To the proposals that Uncle Sam insure everybody a job, I answered, 'Uncle Sam must never offer higher wages than good factories can afford—that would demoralize everything! But he can promote some public works with labor

not otherwise employed'—And that is exactly what ancient Egypt and Babylonia did!

"Next, I call your attention to the fact that the idea of one 'International Labor Organization (now CIO)' originated with an Englishman defeated for Parliament in 1866. He called upon French factory workers to 'join in'. Their early demonstrations did not attract attention over here: but following the Franco-Prussian War of 1870-71, came the wild orgies of the French Communists. And these were approved by American labor agitators; and when an opening came, the 'Internationalists' roused the idle rabble who destroyed about \$70,000,000 worth of property in a month. I had occasion to call the attention of several incompetent Federal Judges in Missouri to the plundering church endowments of several millions, and found each uncertain what powers a Federal Judge had—so all were buckpassers—pushing cases over to some other judge—without a word to the plaintiff.

"With regard to striker's complaints, I have much personal experience. In 1899 I was pastor at Corder, Mo., a village of 4 blocks square in a A-1 farming country, and with a fine vein of coal. 'Boss' miners precipitated a strike to raise their wages: not those of the rank and file. The books were open to me, and I found that the ordinary day miner received much more than either of the pastors of three churches in the town: more than the principal of the High School. But they could not keep their income out of the *slop-buckets!* I have seen the like waste in other communities.

"*Per contra*, in 1919-1926, I was at Carrsville, Ky., diagonally across the Ohio River from Rosiclare, Ill., built by great fluorspar mines. The war had boomed the demand, drawing hundreds of tenants and share croppers

from Kentucky. The Rosiclare Y. M. C. A. found that 85% of the adult population was illiterate: and that the idea of saving anything had not occurred to them. 'Eat and spend on amusement' was all that they thought of—like Indians trading land and furs for shiny trinkets. The Y. M. C. A. secretaries said that the teaching of illiterates to save was their hardest task. Well, you see a man like John Snyder does not know how to help such people. He does not seem to see them."

CHAPTER 10

RECOVERING LOST CHURCH HISTORY

One of the most significant factors in Dr. Godbey's life was his appointment, in 1915, as Executive Secretary of the St. Louis Annual Conference Historical Commission. The Commission was to recover lost archives (journals, diaries, etc.) pertaining to the early history of Methodism west of the Mississippi River. This history began in 1778, with George Rogers Clark, who was sent on a western exploratory expedition by Thomas Jefferson.

The following letter was addressed to the St. Louis Annual Conference:

Can We Recover Early Methodist History?

Durham, N. C.
September 16, 1938

Dear Brethren:

"Twenty-three years ago, in view of the approaching Centennial of the first session of the Missouri Annual Conference, I was asked to undertake special research relative to the first crossing of the Mississippi River by Methodism. This was in the northern part of St. Louis County. Dr. John A. Rice who named me for the work, knew that I had many years experience in critical research and editorial work. We had some comradeship at the University of Chicago, but Dr. Rice did not work in History. He had also learned that I had spent longer time

in Northern St. Louis County than any other pastor ever did, and that its oldest extant church records were in my possession. The work assigned me required much examination of the oldest county records of St. Louis and Illinois, for Methodism reached the St. Louis frontiers in 1781. No provision was made for traveling expense.

"Much valuable new material was found and a dozen important preliminary articles were published. These were deposited in the library of the Missouri Historical Society for preservation, for our St. Louis Conference is not historically minded, and had no provision for gathering valuable old records, and no place for preserving them. But a hostile element at the Conference of 1917 did not permit any record of what had been accomplished. Some fifteen years later, two pastors were desirous of securing information concerning those earliest days, but again made it clear that their church organizations wanted much ancient information at no expense. But it requires far greater training and discipline to be an accurate historian than to be a good pastor. We have not yet had a bishop who has achieved distinction as a historian. The best we have had is only a hack compilation from previous erring hacks.

"A few years ago, some lay friends of long standing asked for more accurate information concerning the earliest period of their own St. Louis County Church. No book has ever touched the question. The quest brought out old unprinted records that upset some popular traditions. Bishop John M. Moore became much interested and urged that the work be carried much further. We face the fact that while Methodism reached the Mississippi in 1781, no Methodist paper was published in the

West before 1852. Where could the current Missouri Chronicles of those 70 pioneer years be found?

"This meant first of all ascertaining the resources of great libraries of Missouri, Illinois and Indiana. They were already pretty well known to me but special visits to a few points were necessary to a final decisive announcement. That is, none of the weekly chronicles of Early Missouri Methodism can now be found in any library or second-hand bookstore west of Cincinnati. That explains why all little attempts to picture early Methodism are crammed with folk-fiction, distorted memories, and are distorted in perspective. There is not a single exception! Every neighborhood tradition, or family legend, is in conflict with still extant old weekly Chronicles of early Missouri Methodism. Those who have tried to picture it did not know of these weekly Chronicles far away in the East. As already stated, no compiler has ever looked at them. It lies upon the surface that these Chronicles must be brought to St. Louis and collated with early official records there reaching back to 1753, or we shall have nothing dependable.

"Having at last gained access to four files of these earliest Methodist Journals, I briefly suggest the contents of two blanket-sheets or folio *Advocates*: a total of 44 huge annual volumes before the founding of a *Christian Advocate* in St. Louis. Going through these patiently page by page has required months, and the work is not complete. But up to the first of September, 1938, I have listed more than 1,000 notes or reports from the Missouri fields, or discussions of Missouri problems before 1866. In quantity they would amount to more than 500 folio columns, and not an item of it all has ever been used in any attempt at historical statement. It should be

added that no item of Sectarian polemics has been included in my lists: and that 16 volumes of another more valuable *Advocate* 600 miles away, have not yet been examined, for lack of necessary expense money.

"An effort was made to interest one of your number, last spring, without success. It was pointed out that unless typed copies of these old Missouri Chronicles were brought to St. Louis and deposited in the Jefferson Memorial Library, the material could *never* be available to *anybody* for constructive historical purposes. In reply came the suggestion that I come to St. Louis after Conference, and a small sum could be made available to me to scribble there a while. The central necessity, that copies of the old Chronicles must first be brought to St. Louis, was ignored. It would take several hundred dollars to pay for such typing.

"I am sending you this statement to be placed in your Minutes as a permanent record of facts that we all need to know. What action you may take, with this information before you, I cannot foresee. But in closing, I must say that my resources have been overstrained. It would take all that the joint Board of Finance is likely to award me to meet existing obligations. It is not going to make appropriation for future historical expenditures. So I am not warranted in going into debt again for a 2,000 mile journey to tell you these things.

"Certain singular hints make the following statement advisable. Through all the long years our Conference has never raised a dollar for such recovery of history. No member of the Conference has ever given a dollar. Under the United States Copyright laws, all that has been done is my own literary property. Such naturally reserved rights of an author are understood to include all private

letters written in the prosecution of any research, and such assured rights are an inalienable portion of any author's estate."

Secretaries Ruin Church History

Open Letter to Bishop John C. Broomfield:

Summer, 1940

"Six months ago I had occasion to send you notice of a discovery of first importance, made since our Uniting Conference at St. Louis last October. I sent it to you because you are new in Missouri, and wholly unacquainted with early Western Methodist history, and with the tremendous difficulties to be overcome in recovering it. There is no point of law for you to rule upon. There is nothing to be referred to the Judicial Council. There is no point of fact for you to decide, for you have no personal knowledge of the ancient facts. There may be a point of disorder, if at any time some one should try to prevent presentation of ascertained facts.

"The fact I sent you six months ago was my discovery that a Missouri Methodist Historical Society was one of the Centenary establishments in 1839. Of that I shall speak again in another letter. In this one I present the stupidity and carelessness of unhistorical Conference Secretaries. I entered the editorial office of the *Southwestern Methodist*, in St. Louis in 1886; and the first task assigned me was that of editing the Minutes of the Arkansas Conference. Since then I have edited, printed, or published other Conference Minutes, done Conference Secretarial work, collaborated in the editing of three Church papers; written and published six critical-historical books

in English, collaborated with President William Rainey Harper of the University of Chicago in the preparation of two of his books, prepared the first American Edition of the Code of Hammurabi for publication in 1904, published some fifty critical-historical articles and researches besides those in Church History. During these years I have seen printed Conference Minutes blunders again and again, for lack of critical training of secretaries.

"This will enable you to understand why Dr. John A. Rice, at one time my comrade at the University of Chicago, in 1915, nominated me as Secretary of a historical commission to collect the early history of Methodism west of the Mississippi. You will see this in the St. Louis Conference Minutes for 1915. As such historical secretary, useful documents were sent to me; I inserted a request for such in the *St. Louis Christian Advocate*, and they began to come. I was not asked to submit my collections to persons entirely without my long critical experience and training. I had occasion some months ago to remind C. O. Ransford that it took the same critical training and caution to sift a great mass of fragmentary Methodist legends and fairy tales that it did to collate fragmentary cuneiform inscriptions. No one who has not worked the ancient inscriptions can question this statement.

"Following above action by the St. Louis Conference I ransacked old County Deed-books in St. Louis and Illinois, found forgotten historical archives in the Jefferson Memorial Library, and collated with family papers of early settlers, and published eleven introductory articles in the *St. Louis Christian Advocate* during the spring and summer of 1916. Not a word of criticism came from anybody, for no one else knew anything about those old

records. You could not have appointed a 'Committee' from the whole State of Missouri that would have been competent to criticize. But I have not learned of anyone who preserved those historical articles. The form of a church paper assures its destruction. Nor are Conference Minutes popularly preserved, as I know from 50 years critical observation. They are not the place for historical papers.

"Then at the Centennial of the Missouri Conference in 1916 in the Old McKendree Church, I gave a sketch of the founding of Methodism in St. Louis, as proven by old deeds in the City Hall at St. Louis. It was all new: not one present had ever heard the facts before: peddlers of Methodist fairy-tales had never looked at the old official records. So no one then or since dissented at any point, because incompetent. Then at Bishop John M. Moore's suggestion after the conference at Cape Girardeau, 1937, I prepared a statement concerning a great body of forgotten Methodist chronicles which I had found, and sent, '*Can We Recover Methodist History?*' to be read as my Secretarial report to the St. Louis Conference of Oct. 1938, sending Bishop Watkins an advance copy. And J. C. Montgomery as a self-appointed committee of one, suppressed it. But Bishop C. C. Selcman, who a year later presided at first session of the St. Louis Conference of 'The Methodist Church', wrote me in December 18, 1939: 'Thank you very much for sending me a copy of your paper entitled, *Can We Recover Early Methodist History?*, which I am filing for future reference. You have a rare talent for the discovery and recognition of material which has genuine historic value.'

"A large scale illustration of Secretarial blundering is afforded by the General Minutes, from 1784-1836. The

gaps and mysterious disappearances have given much perplexity to persons seeking to recover family history. I call attention to a single feature: the editorial mis-dating of everything. Dates are generally correct in the body of the text. But when you see 'Minutes for 1814' at the top of the page, it does not mean the minutes of Conferences *held* in 1814. It means 'Appointments for the year 1814': The Conferences were held in the preceding fall. Why an editorial Secretary should have preferred that misleading titulation of his compilations passes understanding. But it has misled hundreds of Methodist writers of later times. Thus my Uncle John Emory Godbey, when pastor of First Church, St. Louis, published a 25 page pamphlet on *History of First M.E. Church, South, St. Louis*, with pictures of the church. He used only such material as he gathered from the General Minutes from 1806 on: the previous 25 years he knew nothing about. Immediately our mutual old friend Rev. J. W. Cunningham, came at him in the *St. Louis Christian Advocate*, July 13, 1881, with 3½ columns about 400 mistakes in date which he made. My Uncle replied with a column and a half July 27: Cunningham came back with two columns August 31: my Uncle again with 1 1/3 columns September 21. My Uncle had not detected the blunder of the old Editorial Secretaries. So he may be said to have made one mistake 400 times. He never outgrew such inattention to critical details. But Cunningham had seen the old blunder—I may add that McAnally, who did not come to Missouri till late fall of 1851, and then knew nothing of the 70 years of history preceding, was sharply criticized for the deficiencies of his *Methodism in Missouri*, published 1881. He answered with a half column editorial August 24, 1881, announcing that the Journal

of the new St. Louis Conference for 1846-1863, with *all* Conference papers, had been burned with the home of Secretary of the Conference! 1864. Imagine the folly of those who would write of those eighteen years without attention to *other* old chronicles of the period!

"Take a present case of Secretarial confusion, mis-editing and mis-publication, thwarting the purpose of the Conference, and leaving historically uninformed men perplexed. I grew up in Southwest Missouri Conference territory, 1872 ff: My Conference membership was there till 1909 when I transferred to the St. Louis Conference. Nearly all surviving early friends are in the Southwest Missouri Conference area. M. T. Haw was Secretary of the St. Louis Conference when I was made Secretary of its historical commission in 1915. So when Bishop John M. Moore, in 1937, urged my continued recovery of material for early Missouri Methodist History, I wondered if my old Conference could be interested, and wrote to Haw at Lebanon to see what he thought. But when it was announced that all three Conferences would meet simultaneously in St. Louis, I saw there was a possibility of meeting with each. It will be recognized that I file documents, records, notes, citations, of many kinds: beyond 300,000 now. But in addition I have for years kept a diary to account for every minute of my time and every interview; trusting no man's memory.

"Now when I came to St. Louis last October and learned that S. W. Conf. men were to register at Centenary Church, I worked at the public Library on Tuesday, October 10, till 2:10 p. m.: then walked over to the church to see if old friends were arriving. I conferred rapidly with Zach Williams, Frank Burton, Saylor,

Hartz, Rickman, Hargrove, Allen and others during 40 minutes. Seeing the old Conference would close Thursday noon, I felt that I should see them in a few minutes before consolidation with a host of M. E. Brethren who knew nothing of the movement to recover Early Methodist History which the St. Louis Conference initiated in 1915. So on Thursday morning I came in with the Wintons; reaching the door one minute before 9:00. The Minutes (p. 18) make it appear that I was one of a group introduced to the Conference. That is a Secretarial fiction. I walked to the front and sat in front of Secretary Alexander's table. During three hours he gave no sign that he *knew* me, though we were Conference class-mates. At length I wrote a note to Bishop Martin, who already knew much of my work in Kentucky and our *Quarterly Review*, but had never seen me. I said that I would like 5 minutes on Methodist History before adjournment. He promptly expedited matters a little, and at 11:50 gave me opportunity. I immediately asked who had seen a certain issue of the *Missouri Methodist*. Only Haw had. At once I sketched the salient facts and sat down. Immediately a voice behind me moved to appropriate toward the recovery of the old Chronicles which I had discovered, \$400 from the balance of the layman's fund which R. G. Mayfield had just tendered the Conference. Another voice behind me seconded the motion. Later I learned that both were acquaintances of mine from Duke University. The motion carried promptly. There was no mention in that connection of a committee of any kind. From all this letter states you see that a committee of any 'discretion' or critical competence with regard to far distant unknown material was impossible. The phrases about a 'Committee' with discretion in the

matter, upon page 48 of the Minutes, are unpardonable fictions of blundering Secretaries. Further on in the subsequent confusion about the facts, I wrote Secretary Alexander to know who made the original motion to appropriate the \$400. On December 2, he wrote me that it was T. C. Swackhamer; later he thought it was Starky. The Minutes published much later have John A. Guice. Secretarial memories eliminate each other.

"Again, Lawyer Robert G. Mayfield, Layman's Treasurer, who made the original tender to the Conference, has written emphatically more than once that there was no limiting condition nor discretionary committee. The \$400 was decisively ear-marked by the Conference for immediate appropriation to the historical objective named. Its order was mandatory. Mr. Mayfield's immediate personal relation to the matter and his legal experience are decisive against above Secretarial Confusions.

"As Judge Smith continued to obstruct and cause needless expense, I wrote to Bishop Martin March 3d, at some length, quoting the confused passage on page 48 of the Minutes, and asking if he cared to state his own recollections concerning the case. Bishop Martin wrote March 15, as follows:

" 'I regret that there has been any delay in the plans for collecting the historical material concerning Methodism in Missouri. My memory regarding the action of the Conference is in accord with the idea that the residue of the funds in question was to be put at your disposal for the pursuit of this objective. I do not know how much value will be attached to this statement in-so-far as it does not coincide with the published minutes of the conference, but you are at liberty to use it in whatever way it may be of advantage to the research which you are

making, and in which all of Methodism should be vitally interested.

“ ‘With sincere good wishes, I am

Cordially yours,

W. T. Martin.’

“You see, my dear Bishop Broomfield, the evidence as to the facts on that Thursday morning, when you were not present. You will not think of ‘ruling’ that the facts are other than above witnesses testify.”

More about Methodist History:¹

Durham, N. C.

September 21, 1940

My dear Bishop Broomfield:

“Since you did not reach America till 1887, a hundred years after Methodist History west of the Mississippi began, and since you did not come to Missouri till last year, you confront a difficulty in recovering its earliest Methodist History that cannot be paralleled elsewhere in America. It was partially before you in my statement concerning the obscuration of the History in the Missouri Conference. There is nothing that you can do about it save to emphatically discourage efforts to block the recovery of the memoirs of a heroic past. You will not be arbiter as to the accuracy of conflicting traditions, wholly unknown to you.

“But what did this ‘preservation of records’ mean?

¹The \$400 was finally turned over to Dr. Godbey. This was all the Conference ever gave. Only small additional contributions from a few churches and individuals were ever received.

There was no Methodist printery: there was no *Methodist Christian Advocate* weekly. The old preacher never lived to see one. There was no 'free press' in which he could publish his own observations. But each preacher might keep a diary or journal that would sketch his own activities. Such would be of inestimable value to a future age. And some preachers learned to do it. The name of the old Circuit-rider was Francis Asbury.

"More than twenty years after he died, some of his letters on the subject were published in the *Western Christian Advocate*, founded in 1834 at Cincinnati. These roused Methodism west of the Alleghanies. It quickly realized the necessity of a well-organized Western Methodist Historical Society. The *Advocate* began sending to its leading subscribers inquiries for old journals, diaries, family papers, church records, contributions of personal recollections. Many of the pioneer Missouri Conferences began at the west line of Ohio. By 1838 a 'Western Methodist Historical Society' had taken organized form: and in April, 1839, announced that its first anniversary would be held May 2, 1839, at Wesley Chapel, Cincinnati. At this anniversary it was decided that the recovery of materials for constructive Methodist History should be made the outstanding feature of the Centenary year. In the *Advocate* for May 10, 1839, the Society announced the receipt of seven important preacher's diaries or reminiscences, and that the Society was sending formal requests to every Presiding Elder in the West to inquire continually upon his rounds, for old records of any kind, written or printed. In the *Advocate* of August 8, 1839, the Society announced its decision to begin the publication of such Annals as it had secured, trusting that their interest would stimulate the memories of veterans still

living, and result in the production of other memoirs of the first importance. And it did.

“The Society also announced that it was sending its plans for recovering early Methodist History to all the Western Conferences, hoping for the formation of collaborative branches in all of them. Its communication being formally placed before the Missouri Conference at its meeting in September, 1839, it was referred to a special committee in which Rev. William Patton was chairman. The Committee reported recommending ‘Coöperation in this eminent activity’, with the same methods that the parent Society proposed, with one addition: the Conference Secretary, William Winn Redman, was to be a special commissioner to collect material for early Missouri Methodist History wherever he could. For he had been in the Missouri Conference much longer than Patton, and as a widely travelled Presiding Elder he had intimate contact with veterans who ought to write, and who were wholly unknown to Patton, who was not a Presiding Elder. So Patton was made first President or chairman of the Missouri Methodist Society.

“The amount of stirring pioneer records brought in the next five years by the Historical Society is very great. But the vital point for the present Missouri Conference is that none of it was ever published in Missouri in any shape! All was published in Cincinnati, New York, or Nashville. The result is that *none* of it is known to any historical compilers who began about 35 years later. With all the personal narratives of the pioneers gone, what personal material was left for the attempted compilations? And what critical discernment was there, by 1880? For the spread of Abolitionist microbes had by 1844 smit-

ten the infant Society with a most painful polemical paralysis. It was no longer able, even with the utmost straining at vision, to distinguish the facts of a heroic past from the mists and ghosts of that time!

"It could not agree as to the facts and ghosts of its own time. Seventy years of a myopic perception of the pioneer fathers resulted. We are reminded of the Oriental cosmology that places the earth on the back of a bull: the bull stands on a turtle: the turtle floats on the water; the water rests on darkness; and the Darkness on the Lord knows what! But after 70 years of cerebro-spinal turtle-shellism the original nucleus of all Western Methodism (Northern St. Louis County) proposed to dig through into the darkness and see what was there! And I was appointed by the St. Louis Conference in October, 1915, as a last link with that pioneer past, to lead the digging into that darkness. And (with Rudyard Kipling) I have heard the cry of hosts:

'Why brought ye us from darkness,
Our loved Egyptian Night?'

"For the conscientious critical historian who now calls attention to the original pioneer historical writings a hundred years ago exported, finds himself assailed by every childish collector and peddler of Methodist legends and fairy tales during the past 60 years. This curious situation does not exist anywhere else in American Methodism. Nowhere else has there been the wholesale exportation of all obtainable historical sources.

"Then 1882, E. M. Bounds, who followed my Uncle at First Church, St. Louis, tried to advance its history a little! The same two old members were there. When

boys they had heard Jesse Walker preach one winter's night to half a dozen people in the old French 'puncheon' city hall. My Uncle's cue that Isaac Newton Piggott and John Glanville had preceded Walker, Bounds ignored. He assumes that winter-night sermon by Walker to have been the beginning! But those boys did not know who was the appointed circuit-rider-pastor: they did not know who was the Presiding Elder: they did not know that a camp meeting out in the country provided a membership that made a church possible: they did not know who built it, and in all their long lives they never examined old official records to secure this fundamental information. And Bounds in his self-sufficiency would not examine the original deeds at the city hall to see who did build the original Myrtle Street Church! In this he matched the laziness of ——! It was eminently befitting that he was immediately after, made ——'s associate editor. But ——'s stupidity has made hosts of more stupid people imagine that Jesse Walker is all there was in the planting of our first little church in St. Louis.

"A forceful illustration of the way in which 'City History' promoters may actually destroy invaluable church history is the fate of Dr. Newton Piggott. When I began my assigned researches in 1915-16, I soon found from the deeds that he was the maker of Methodism in St. Louis: a fact that I announced in detail at the Centennary of the Missouri Conference in the old McKendree Church in Oct., 1916. Who now remembers that verbal information? And later documents show that his activities and those of his preacher brother and of four sisters are written into the making of the Coldwater Church. Bellefontaine Church, our first church in St. Louis, Fourth

Street Church, Centenary Church, and St. John's Church, and the Boatmen's Church. I learned from an old journal that in his old age Dr. Piggott wrote a memoir of the family activities and presented it to the East St. Louis Historical Society in 1874: he died soon after. For 23 years I tried in various ways to find what became of that History. The East St. Louis Historical Society had disbanded and turned its collection over to the Illinois State Historical Society: and that State Society did not have Dr. Piggott's MSS. Only since our last Conference did a grand-niece recognize it and write me. In 1871, L. U. Reavis got out a 'boomer' book entitled, *St. Louis, The Future Great City of the World*. East St. Louis thought it should have more prominence. So it proposed a Centennial Edition (1876) and produced the Piggott MSS., resulting in an 108-page Appendix on East St. Louis, in which all references to the Piggott family's life-long activity in church work are suppressed. That is the way big businessmen and 'City-boomer' compilations write Church History!

"The reader will recognize the historical method of such scribblers. It is, when a narrative seems deficient or discrepant anywhere, just change two or three dates, add a few big lies, and get a great historical truth! But I feel safer when holding to the original records. Let us bring them back.

"Take another case. I was intimately associated with the Lafayette Park project, initiated by an action of the Centenary Quarterly Conference, in April, 1882: and as editor was present at its 'opening' in April, 1888. I know that it was not in any sense a project of Chouteau Ave. But in March, 1939, I received an inquiry from a layman

who wanted to trace its origin back to Old Fourth Street Church. There were no minutes in Dr. ——'s office earlier than 1873. He wanted me to furnish a list of pastors back to 1839.

"I saw he was totally ignorant of every element and principle in Methodist procedure: to set him straight I drew up a careful statement of the steps in making Centenary, etc., as reported by its own officials to the *Western Christian Advocate*, through several years. I knew he could not find the *Western* in Missouri. I sent him the statement with the warning that it must be accepted *in toto*, or returned to me. Dr. —— wrote me that it was absolutely irrefutable. But the fellow proceeded to appropriate some things that he wanted to fit into his imaginative scheme, and then return my Mss.

'So he sat on a sea-green moon, with a bucket of
lurid paint,
And he drew the Things as it Isn't, for the good of
the Things
As they Ain't!

"When I pointed out that he appropriated without permission, he replied that he got his dates from ——'s office, forgetting that he had told me that Dr. —— did not have them! The *Western* facts he claimed to have gotten from ——'s papers at the Church! Then he said, from Bishop ——'s library in ——; but I was promptly informed that Bishop —— had never owned any *Westerns*. Any compensation for such time was not thought of.

"You see, Bishop Broomfield, what some St. Louis folk imagine as writing 'Church History'.

"F. E. Williams, in the *First Hundred Years of Centenary Church*, could have had permanent value had he rigidly adhered to official records. The first five pages should not have been printed.

"They should not have quoted any booklet of local church history. But this has been done often.

"A lawyer is supposed to know that Perry Scott Rader, long-time Supreme Court reporter, was the author of *Civil Government and History of Missouri*. I notice a defective statement about opening of Lafayette Park on page 74. Since I was present, reporting for the *Southwestern Methodist*. The fact that Dr. Werlein was on the ground six months earlier canvassing the neighborhood, is also omitted. Yet that was vital to the success of the whole enterprise. As stated, omitting quotations that do not harmonize with actual Centenary Records, would have assured dependability. Josh Billings says, 'It is better tew kno nuthin at aul than tew kno what aint so!' This 'Open Letter' shows that to be true in Church History.

"The sum is, my dear Bishop, if we do not bring back our exported pioneer records and accord them Supreme respect, we shall never have any better history than this 'Open Letter' portrays."

Bishop ——— is severely criticized for his neglect of Dr. Godbey's official field of research:

———, Missouri
September 20, ———

Bishop ———

"Your declaration in Conference at 9:20, this morning that I should have only five minutes in which to report the results of two years search for lost early Missouri Methodist History was a distinct surprise. Still more surprising was it to hear you say that you only wanted to hear *how the money had been spent*, omitting mention of gains in information.

"Now as Executive Secretary of the St. Louis Conference Historical Commission for the Recovery of Early Missouri Methodist History, I notify you that you have neither ecclesiastical commission, nor secular authority, nor scholarly competence to say what the Executive Secretary should include in any report of new discoveries. As you probably intend to continue residing in ———, we can all understand that Missouri Methodist pioneering may be of very small interest to *you*; but born and bred Missourians will not tolerate assumptions that new knowledge of that pioneering should be no concern of *ours*.

"That you were legally wrong was instantly recognized by laymen and pastors. ——— was not present when you made your declaration, but upon hearing of it immediately declared that you had no legal authority to say that the Laymen's Board should receive no public information concerning the discoveries made with the use of their money. Discoveries are their *one interest* in the matter. Likewise, pastors ———, ———, and ———, who moved to use the Laymen's money in that way, naturally have also that *same single interest*. Some pastors said to me that you had no authority to exclude what they wanted to *hear*. Again, I remind

you once more that Bishop John M. Moore, Chairman of the Executive Committee upon Methodist Unification, has for four years been urging greater coöperation in recovery of Early Missouri Methodist History. That earnest insistence of Bishop Moore's lies back of all my redoubled efforts in recent years, and is well known to you. Do you feel that you are equally earnest and insistent?

"Again, some discoveries of fundamental importance in the past two years I have been trying to give to our preachers in mimeograph form, because we have no State medium of distribution. I need not have shared the new information with you, but I have done so. Now after you have received the information yourself, is it fair for you to hinder its impartation to those for whom it is primarily intended? Some of these certainly feel that you should 'take the stump' in urging this information upon the attention of the uninformed. They also wonder if *we* are making any history worth recording, if our inspiring pioneer history is *not worth recovering*. Some at Jefferson City last year said 'Worthless Compilations' was worth \$500.

"There is a fact familiar to me through fifty-five years of experience since 1886, when I began to be editor, publisher, and book-agent myself, especially observing Publishing House displays at 34 Annual Conferences. Preachers have generally spent all the money they expect to spend by Saturday. It has been a common experience of mine to see Bookmen pack up and leave Saturday afternoon. You may lack such Book-room observation. But when you did not give my *Recoveries* an opening at the beginning of Conference, I knew it meant financial loss to the Laymen whose money had been appropriated for

'Recoveries'. And your Saturday morning 'stunt' was as much as an inveterate enemy of 'Recovery' need have done. Are we to consider it as intentional?"

Letter to a Board:

Durham, N. C.
January 4, 1941

Rev. ———.

Board of ——— of the Methodist Church
St. Louis, Mo.

"I have your letter of December 26, relative to my 'OPEN LETTER' to you, which I distributed to members and alternates of the Judicial Council, and to some others.

"Your elaborate explanation *why* there had to be a *great reduction* in all 'Pensions' including *mine*, is flatly contradicted by your check for \$58 sent me July 1st, as *usual*. That was only \$3.00 *less* than usual. Then in a few days came a *like* check from the Publishing House at Nashville saying that *it was* for 'years of service,' as dictated by your office: all stated in last paragraph on p. 2, of my Open Letter to you! Total of the *two* payments \$116+. How does it happen that Gerald Harris, Treasurer, Board of Conference Claimants, when accounting, was asked from him, reported \$116.35 due me on 'Annuity'? Queer that *this* is the *sum* of above *two*! It made my total \$232+!

"All your remarks relative to increase in amount of

Annuities to be paid are wholly irrelevant to my 'Open Letter'.

"Our Publishing House at Nashville has always distributed its profits through the Annual Conference: not *to* or *through* any Board. At the bottom of page 2 of my OPEN LETTER is a statement that this last July the Pub. House for the *first* time in History, *sent me* a personal check, as my *share* dictated by your *office* on a 'years of service basis'.

"Since I have shown that intelligent treatment of Pensioners or Conference Claimants is implicate with the *very beginning* of American Methodism, your attitude toward my efforts to 'Recover the Lost History of Early Missouri Methodism' may help us to evaluate your attitude toward other tasks assigned by the church. You were a member of the St. Louis Conference that made me Secretarial leader in this task, at the Conference of September, 1915, and have often commended my progress in the search for such lost Chronicles. You have acknowledged the moral and legal obligations resting upon our Conference to provide funds for the inevitable expense in hunting and collecting the lost materials for the proposed rewriting. But you have never shown any sense of *personal* obligation in the matter. Six years ago, when I was without position or income of any kind, you opened communication with me relative to data that you heard me give to the Conference of 1916, at the Central Session held at the old McKendree Church, near Cape Girardeau. Certain of your Centenary members were connected with a movement to establish a Memorial Park on the river front at St. Louis, and you remembered that

what I reported in 1916, was connected with that river front.

"The project was so big that it was taken over by the National Park Service.

"Now recurring to page 3, of my OPEN LETTER: When I called at your office on Tuesday morning, October 15, in total darkness as to the allowance made me, there was one immediately dominant anxiety. During the year I had located lost journals, publications, etc., of one of the preeminent members of the Early Missouri Conference in Northern Illinois. Collaborating friends had considered with me, the possibility of a trip through that region to secure them, or secure *copies* of them. When you announced the arbitrary reduction of more than one-third in the allowance heretofore made me, I observed that I had hoped to be able to risk the expense of a trip up there: but now it was impossible. And you said, '*You will have to get your personal friends to aid in such matters!*' And you were not one of them! YOU WERE NOT ONE OF THEM! Not once in 25 years have your verbal compliments crystallized into a dollar! *Not once* have they stirred anyone to give a *dollar!* Whatever sense of obligation you may once have had seems warped beyond hope! Only a year before you had made an impassioned appeal to the Conference to *recognize and assume its moral and legal responsibilities* for the 'Recovery'. This time you *repudiate any* financial responsibilities for *yourself*, and said that my *personal* friends *should assume the legal and moral responsibilities resting upon the whole Conference!*"

To a fellow Mason:

Durham, N. C.
September 12, 1941

St. Louis, Mo.

"Your note of September 8, in reply to my inquiry if there was room at Luccock Lodge for a few small packs of mine during the coming session of my Conference amuses me a little. As to your doubting if I would find Luccock Lodge suitable, you seem unaware that I was in the Southwest Missouri Conference thirty-seven years and for the last thirty-two years have been in the St. Louis District of the St. Louis Conference. So I have a much better idea of what is a convenient base for my work than you supposed. No man living has been in that District so long. Second, Dr. Arthur Mather, a cordial friend since 1905, suggested to me that Luccock Lodge would be a convenient center. He is Masonic Grand Secretary, knowing and approving my special work. You may not know him, but I have found his advice to stay in my position and continue my work very generally approved.

"As to your not liking some things that I find necessary to publish, I may say that twenty-six years ago the St. Louis Conference created a special Historical Commission. That Historical Commission then chose me as its permanent Executive Secretary.

" . . . My primal task is to clear away myth. If I chance to challenge some cherished fable of yours, you gain nothing by fretting about it. In forty years of scholarly publishing that you have not read, I have not published anything that had to be changed afterwards."

An Open Letter to a Bishop:

Durham, N. C.

June 22, 1943

"As one well known to you as having had twenty-six years experience as college professor, editor of church papers, printer, publisher of conference minutes, and as pastor before you decided to join the Methodist ministry, I have something to say to you. Also I speak as a research historian, especially in Biblical Oriental fields from which you have voluntarily turned away. . . . When I was in Missouri with specially prepared lantern slides showing surprising recent discoveries bearing upon certain stories in Genesis, you were not willing that your people should pay anything for the information.

"Some years ago Educational Secretary ——— had his office in your church, and wanted a little handbook on early Methodism in Missouri. I wrote you that I had ample collectanea for such a book which could be presented cheaply in planograph form, if your church could advance \$200 for said printing. The sales to ———'s classes would soon repay this. The venture would pay me nothing at all for my many years collecting archives upon the subject. But you would not risk \$200. You and your official board have made a permanent record of your appreciation of the importance of Missouri Methodist History.

"Again, when faced with the fact that recovery of thousands of columns of lost early Methodist history would require much time and money, Bishop ——— wrote you suggesting some aid from your church, whereupon you wrote me that you might *possibly* secure me \$400 to sit somewhere in St. Louis and scribble a little

on the fragments which I *then had*. The fact that I had spent thousands of dollars worth of a university professor's time to locate the lost archives that I mentioned counted for nothing with you. The fact that it would take much more to *collate* them from distant points counted for nothing.

"Finally, at the Uniting Annual Conferences in St. Louis in October, 1939, you knew that my 'home Conference' (the Southwest Missouri, down to 1909), with Bishop Martin presiding, promptly voted \$400 towards a year's expenses of Collecting Missouri Methodist History. You knew that your own St. Louis Conference, influenced by a fervid appeal by Dr. Tadlock, at last voted to raise something, after failing for 24 years to raise a cent for its Historical Commission. But when I came before the Missouri Conference the next morning, with you presiding, and sat a few feet in front of you for an hour and a half, you twisted and pouted and looked sideways continually. You made it a matter of comment to intelligent observers that the cause of recovering Methodist history and the history of Methodist law was not to be recognized."

Dr. Thomas A. Stafford, Executive Secretary, The Board of Pensions of the Methodist Church, Incorporated in Illinois, wrote Dr. Godbey on June 15, 1943:

"The greatest headache in our General Conference in Methodism in recent decades is the slight regard in which historic values are held by many members. I shall never forget the moment when Horace Lincoln Jacobs quoted a precedent from 1878 and was laughed at by the whole house!"

A Bishop is criticized for deficient Conference reporting:

Durham, N. C.

November 2, 1944

"The *Daily Advocate* of the Southeastern Regional Conference is at hand: a notable disappointment. There is no list of delegates. There is not even a list of the delegates from one conference. Historically the Conference is discredited. It can be represented as a convention of manikins."

Objection to the appointment of a layman as Divinity School Dean brings forth a lecture on Church History:

Durham, N. C.

February 8, 1945

Bishop W. W. Peele
Richmond, Va.

"My attention has been called to the fact that you have appointed Harvie Branscombe, Dean of the School of Religion² of Duke University. I think some historic institutions of ecumenical Christianity have escaped your attention. We used to keep Lindsay's, *The Church and the Ministry in the Early Centuries*, in the course of study for our Southern Methodist Preachers. It ought to be there still. It emphasizes the fact that the early church did not devise a new organization and invent new terms for its official ministry: it began among Aramaic and Greek speaking Jews and had to use their terminology.

²"Divinity School" was the official title at this time.

Back of Babylonian Judiasm which Ezra brought into Palestine, were clerical institutions that are of record in the Old Testament and which were there when pagan Israel, with its cult of the dead and of the 'star-hosts' of Heaven began to migrate into Palestine, led by Oshea³. Wherever the agricultural population had a small sanctuary its staff was divided into 'door-keepers, medical and advisory Levites, and the graduate 'Oracle' |(*dabar*) 'priest'. The little recess for a pulpit in small modern churches is a *debir*, for a Jew or for a Moslem Arab in Palestine. For Mohammed began with illiterate information about the Old Testament peoples, and Islam retains some of its technical terms. Modern observers in Palestine report that Islam still has three stages in the training of its ministry, as the O. T., had.

"When unification was agreed upon, Bishop John M. Moore and Editor William King had a published disagreement about how many 'orders' or 'stages' there are in the ministry. The dispute arose from lack of historical information which I have sketched. Using N. T. Greek terminology, we have the 'catechumen admitted on trial' or 'entered apprentice'. Second, the 'Diakon' or 'Fellowcraft'. Third, the 'Presbyter' or 'Master'. We announce this third 'order' by placing in the candidate's hands the Bible, saying, 'Take thou authority to preach and to teach' etc. The reason some ecclesiastics do not recognize three orders is that they do not know the primal importance of the 'porter' or 'door-keeper' in the ancient Orient. He had to see that every one was properly clad (or unclad), properly purified, etc. Foreigners he would meet at the outer gate: halt them in the 'Court of Foreigners'. Noth-

³Joshua.

ing is left of this functionary in the modern Christian Church save the founts of water for self-purification at the doors of a Catholic Church. But when a candidate knocks at the door of the Methodist ministry, we tell him to spend two years in getting himself ready. 'Admitted on trial' is our name for the ancient order of 'Porter'.

"To expand a little: Ezekiel (44:17-19) protests against the ancient robberies committed with the aid of 'sanctifying' garments. These persist in the Christian Church of modern Abyssinia. It persisted when 'My Messenger' denounced priestly 'enrobing' of an attractive maiden and then discarded her (Mal. 2:11-16). The last verse is 'cloak rape with a priestly robe!'—leaving the poor victim to futile wailing at the altar (I think in Maccabean times). Jewish tradition preserves the infamy of Ishmael ben Phabi, as such a raping priest, coming from his last crime to eat the meticulously cooked holy meats.

"Now we call ante-rooms of modern churches "vestibules", or garment rooms and our Episcopalian forebears will assure you that their 'vestry-men' are important and powerful fellows. So are the porters of a modern mosque, deciding upon proper and improper robing.

"Now, in the early Christian Church it was the rule that a presbyter could be tried or arraigned on any charge only by presbyters. Laymen or deacons, acolytes or catechumens, could appear only when summoned as witnesses to some fact. A herd of illiterate laymen could not bring and press some charge of heresy, as is sometimes done where there is 'freedom of the press'. So in the great English teaching organizations, the head of any theological instruction has always been an Elder of high

rank and qualifications. Laymen might be instructors only in non-theological subjects. That is the rule in all episcopally organized churches."

More about Methodist law and history:⁴

St. Louis, Mo.

September 27, 1945

"In all the mental torpor that I found at Chillicothe, nothing impressed me so much as one remark of yours. When I showed you *certified* copies of the *secret* charter framed by certain St. Louis ——— two months after the *close* of the Atlantic General Conference of 1918, and *never published* in any organ of the MECS, you were loath to believe. When I *again* emphasized the fact that an organization called 'Board of FINANCE' is *nowhere* mentioned in the JOURNAL of said General Conference, you said, 'Maybe the Secretary omitted it!'

"Now that indicates that *never* in your life have you seen the Journal of *any* General Conference! If you *had*, you would have known that *NO Journal* in all METHODIST history was ever edited or published by a *Secretary*. The General Conference tries to choose one of its most scholarly men as 'Book Editor', and there is a *fixed form* that Book Editors must follow. From 1846 to 1882, Dr. Thomas O. Summers was 'Book Editor'. W. P. Harrison followed to 1894.

"Now as you are clinging to what you imagine to be

⁴Dr. Godbey has this note appended to the letter: "This was sent to over 600 Methodist preachers and not one protested in over four months (February 1, 1946)."

'Methodist Law', have you Dr. Coke's, *Notes on the Discipline?* Or Asbury's, *Norm for Temperance Legislation?* Or Robert Emory's, *History of the Discipline* (to 1844), or Bishop Baker's continuance to 1860? Or David Sherman's continuance after Emory's work to 1874-1888? Or P. A. Peterson's parallel, for the MECS, 1888? If you do not know Methodist *law* as a slowly developing historical *process*, you do not *know it at all!* Yet seventy-three years ago Dr. McAnally, of the *St. Louis Christian Advocate* headed an editorial, '*Robert Emory Still Stands*'. (David Sherman had not yet appeared). And since 1888 another man has done more than all others combined, to keep clear the historical continuity of Southern Methodist Law.

"As for the Methodist history resultant from early Methodist law, you have lacked some opportunities. I read my first report in the old McKendree Chapel near Jackson, Missouri, which included the building of the first Methodist church in St. Louis by the pastor in charge, Isaac Newton Piggott. I read the deed to the lot, which Piggott and his wife had made to seven trustees, with P. E. Alexander McAlister as *witness*. I read the fact that Isaac *himself* furnished the timber from his own land in Illinois. I reported that, being a trained surveyor by the time I was 16 years old, I had taken those old deed measurements and determined the exact location of the original church. I reported that Isaac Newton's father, Captain James Piggott, founded the ferry and secured a charter from the local Spanish governor; which afterward became the Wiggins Ferry Company. I showed that McKendree, in 1807, came to a camp-meeting which was in John Clark's 'circuit', *south* of the Missouri River.

"The critical historian wants *exact* fact at *exact* time

and *exact* place. He gains a stern, unyielding *conscience*. Without these three *precisions* there is no conscience. And yet, when the 1939 bicentenary of Wesley's conscious experience came, I proposed to the St. Louis managers, visits to the *four* abiding historic localities from which Methodism radiated all over the West. The managers would not spend the necessary money."

Correction of a Bishop:

Durham, N. C.

February 5, 1946

"My OPEN LETTER to you dated November 2, 1944, relative to the ——— DAILY ADVOCATE of your Southeastern Regional Conference, brought no response from you, nor from anyone else, assuring me that proper correction would be promptly given the public. I am compelled to publish said correction myself. Anyone examining the DAILY ADVOCATE of the South Central Jurisdiction sees a diagram for all delegates on page 3: a list of Delegates and Reserve Delegates on pages 10–13: a list of delegates assigned to Standing Committees on pages 14–15. Also on page 7, a committee on the Credentials of delegates is published. But your *Southeastern Advocate* with *twice* as many pages, by crowding in irrelevant matter, omits all this authoritative information, considered *essential* to historic legality by all historians, and by the South Central Conference. All members of said South Central Conference are logically compelled to declare that *all pretended legislation by your Southeastern Conference is null and void.*"

"You should know that because of my 30 years previous

experience in historical research, the Historical Commission of the St. Louis Conference, in 1915, chose me as Executive Secretary to recover *lost Missouri Methodist History*, from three 'Egyptian Darknesses': (1) Methodism reached the Mississippi in 1778: but there are no local ecclesiastical records till 1816. (2) Then a Missouri Conference was announced covering all west of Ohio. But its secretaries omitted all appointments from the written official Journal from 1818 to 1851. Irreparable gaps in personal history resulted. (3) In 1839, all known pastoral diaries or journals were shipped East. Where? No other person in our Methodist History has had the task *assigned* me. So I have the only great collection of source documents: all collected from the region South of Pennsylvania.

"Now the first preachers to reach the Mississippi in 1778, were Marylanders: the first class in Missouri, in 1798, were North Carolinians: their first preacher was a Scotchman, who, after working in London with Wesley, worked two years in Georgia; then in 1798 organized above class. My own ancestry on both sides were Virginians of Jamestown days, and Methodist by the close of the Revolutionary War—We have preserved our own history and gathered *more*. I was made Executive Secretary because I had a more intimate personal acquaintance with above-mentioned *first class* than anyone else had ever gained."

Dr. Godbey fought for recognition and support for his historical work as the duly appointed Executive Secretary of his Conference's Historical Commission. He had laboriously collected material for a 2-volume *History of Early Methodism West of the Mississippi River*. These

monumental volumes would have been standard references for all time, both in the fields of sacred and secular history. Failure to bring this work to press during Dr. Godbey's life-time is one of the tragedies of scholarship.

CHAPTER 11

A CHALLENGE TO CHURCH OFFICIALS

Though Dr. Godbey was in his 77th year he was in robust health. He was never known to be really sick. He had only an occasional cold and he seemed to throw these off with little effort.

It was decided to take a field trip about this time to visit an old Indian camp site which the Doctor had correlated with other discoveries in the field of geology. This made a potentially interesting story but the papers refused to accept a proposed article, or series of articles, on the subject. This small phase of Dr. Godbey's research would have made a highly valuable and interesting scientific monograph.

Dr. Godbey carried a spade and his companion had a pick. After a fast walk through rugged hills,¹ in which his young companion found it difficult to keep up with the Doctor, the latter seized the pick, and without any rest, started swinging the implement like a coal-miner. His stamina and endurance at this age were indeed amazing.²

In 1940 Allen H. Godbey pushed aside his various scholarly research activities and started his great fight against the Board of Pensions of the Methodist Church.

¹Dr. Godbey said that the most exhausting walk he ever took was a 30 mile hike over frozen country roads, one cold winter in Kentucky.

²In his prime when he weighed 250 lbs., Dr. Godbey must have been a striking figure of superb physical as well as mental power.

He considered its "years of service" allocations to be unwise, unjust and unlawful. He also charged the Board with the loss of huge sums of money which should have gone to poor preachers and their families. This fight raged furiously for over five years.

Dr. Godbey strikes out against the "years of service" allocations:

Durham, N. C.
December 1, 1940

Dr. ———

General Board of Pensions, Methodist Church
St. Louis, Mo.

"During these years I have known you as capable of great concentration in prosecution of a special task, as when you won the oratorical prize at Central College. The lighting system suddenly left the auditorium in total darkness. You went on without a check or tremor, in total darkness—and won the prize! I have seen you parallel this since. But I do not recall any occasion when you consulted me as to the *relative* importance of different elements that might seem to clash in a great task. That requires judicial correlating powers. It may require an accurate knowledge of events spread through a long term of years. Such judicious correlative power the accurate critical historian must have. But the opportunist pastor, facing different little local agencies every month, does not envision a remorseless sweep through the centuries. So I had occasion a year ago to tell you that I was very sorry to see you succeed ——— as Executive Secretary of the Southern Methodist General Board of Finance; for your inspirational power for great moments was largely lost to the church, and the fact that

great religious endowments had vanished by tens of thousands seemed entirely unknown to you. The reason is that the custodians of such endowments have always lost sight of their intended beneficiaries, turning the endowments into instruments of oppression. The conflicts between labor and capital mean the same action; custodians of huge hoards of extorted savings are unwilling in times of great need to let those from whom they were extorted, have a little relief from the hoards. The critical historian knows that such religious endowments swarmed ages before the earliest written records thus far recovered. . . .

"But since that caution your office has been reorganized as 'The Methodist Board of Pensions'.

"You know that for some years past I have had no income from any source save from the St. Louis Conference Joint Board of Finance. And you know the reason well; you have talked with me about it. You know that when faced eight years ago with a forced removal from a University Library base for Biblical-Oriental research, to an Ozark Mission with no support, I chose technical superannuation to thwart that scheme. And this step was with approval of yourself and Dr. Arthur Mather, Grand Sec. A. F. & A. M., of Jewell Mayes, our Methodist Commissioner of Agriculture and others. *You* know that I am not in any sense passé. You do *not* know, that since then I have produced four volumes of scholarly discoveries in the Biblical-Oriental field, for you are not keeping informed in that field. You do not know that for several years the Joint Board of Finance of the St. Louis Annual Conference has allowed me \$300.00 a year. You do *not* know that this has compelled a lone veteran scholar to rent two empty rooms as

a workshop, and *board himself* on \$1.25 a week for provisions. So little does your office know of the actual *necessities* of Conference Claimants!

“The single track mentality cultivated by the custodians of great endowments or savings funds commonly resents any inquiry into their past. Nevertheless, let us look into early Methodist records. The fact of a very early ‘Helping Fund’ divided by the poor preachers at an Annual Conference is well attested. Bishop Asbury records that he gave away his shirt on one such occasion. But you may be sure that the shirt was not awarded for the number of years of service the recipient had rendered! And I do not think that the number of years of service that the shirt had rendered were considered! And please remember that present wronged Conference Claimants desire from your board of Pensions something more than an old shirt!

“Next, the one determining factor in distribution in *every Conference* was relative *need*! The claimant might be an elderly man who had preached for years, or a penniless young widow with little children. The charter-principle for their direction each Conference Joint Board of Finance found in the words, ‘Whoever possesses this world’s goods, and sees his brother in need’ (I John 3:17). Without an abiding *local* vision of such needs, there will be nothing to distribute. The above-cited records tell you in thunder-tones that Methodist Lay-sentiment will tolerate no other. I think the Judicial Council will see in this history the reason that your present scheme of distribution is doomed.

“Look at another historical fact. Jesus told Pharisee knaves that they dropped the eternal laws of God in or-

der to maintain their Ecclesiastical tradition. 'You would say that if a man can tell father or mother; 'This money *might* have been at your service, but now it has all been dedicated to God!—he is exempt from doing anything more for his father or mother'. They may starve to death—by the mercy of the Temple Treasury! (Matt. 15:5; Mark 7:8-12). It is a very old Oriental trick. There is before me a letter from an Assyrian Official to the King saying, 'N.M. and all his property have been dedicated to a certain Temple Treasury. Now who is to *pay that man's debts?*' This subterfuge is still familiar in the Orient.

"Allow me to introduce you to some more of your New Testament ancestry. You may have noticed a certain High Priest Annas (Ananus, Ananias, Hebrew, Hanan or Hanan-yah), whose 'Den of Thieves' was considerably disturbed by some things Jesus said and did. Josephus tells us that he held the High-Priesthood 25 years himself: That five of his sons and one grandson held it after him. Our interest is in the way they managed the great Temple Treasuries of grain. The furious grandson, Ananus or Ananias ('Gracious is the Lord'), cultivating the favor of the Roman governor by donations from the Temple-hoards, sent wicked servants to the threshing floors to enlarge the priestly tithes by violence: Beating those unwilling to concede the Treasury's exorbitant exactions. And other high-priest agents of the Treasury did the same: Their servants collecting with equal devotion and energy, 'without anyone being able to prevent them: So that some of the priests that of old were wont to be supported by these tithes died for want of food'. (Ant. 20-9-2). As for the effectiveness of this

method of increasing the temple endowments, Josephus tells us elsewhere (Wars 5-1-4) that priestly grain-stores near the temple enclosure were enough to have fed the besieged city for many years. The evil city that condoned the starvation of poor village priests because of the BIGNESS produced in the Temple Granaries, was starved itself for lack of that same grain.

"The Old Testament shows us poor priests, wandering from place to place, in their professional capacity, as in Judges 17:7ff: Others attached to village sanctuaries, as in Deut. 18:6ff, who might decide to join the Temple-staff at Jerusalem. Some of these local sanctuary-priests might become ancestors of little priest-villages, as portrayed in Josh. 21. Jeremiah was of the priest-village of Anathoth, four miles from Jerusalem: about 390 years old in the time of Jer. 32:7-9 (cf. I Kings 2:36). Their little sacred fields were tax-free; also paid no tribute to the Jerusalem sanctuary. Old priests no longer called upon for fee-services of various kinds might find the produce of their ancestral fields sufficient for a modest support. The peculiar zeal of Ananias for the House of the Lord (Ps. 69:9), did not eat him up: But it ate up a host of these poor-priest villagers, whose winter's food was taken for the greater glory of the Temple Bank Account!

"But somehow the zeal of Jesus *from the beginning* worked just the other way! (John 2:13-17).

"It should be clear to you that the most zealous Ananus priest-gang could not tolerate such incendiary speech. Josephus, a rascally priest himself, tells the sequel. With Festus dead, and the new Roman Governor not yet arrived, the newly appointed Ananus 'hustles together a

sanhedrin of judges and brought before them the brother of Jesus, who was called the Christ, whose name was James, with some companions, and when he had framed an accusation against them as breakers of the law, he delivered them to be stoned' (Ant. 20-9-1).

"The better class of citizens appealed to Agrippa and to Albinus upon his arrival, that the trumped-up *sanhedrin* of Ananus was illegal; and Ananus was deposed, only three months after Agrippa appointed him; but he bought the favor of Albinus, and launched upon the above career of recouping the Temple Treasures. But is it not clear, my dear Doctor, that more than thirty years vigorous enlargement of the Temple Endowments by the Ananus dynasty, gave them legitimate title to *all* its benefits? Wherefore less energetic priests *ought* to starve!

"The 'curtain' on the Temple Treasury Drama may interest you. Ever vaster grew the army of dispossessed debtors of the Temple Treasury; of widows robbed of their homes; of orphans turned into the streets; of starving beggars eating scraps with the dogs; of pitiful petitioners to fat priests getting nothing but the immemorial formula of *refusal*, 'Go in Peace, And may you be warmed and filled!' (James, 2-16). The Moslem formula today is the same thing: *ALLAH KERIM!* (God is bountiful). Women sold themselves in the streets, for the greater glory of the Treasury that had accepted their parent's estates as additions to its endowments! Men stole, robbed, sold the services of their daggers or swords to whomsoever would buy—clashing gangsters of olden time produced for greater glory of the Temple Bank Account. When a unifying consciousness of the real source of all their misery permeated the heart-sick and heart-sickening hordes, 'They set fire to the house of Ananias, the high-

priest, and to the palace of Agrippa and Berenice: Next they carried the fire to the place where the archives were repositied, and made haste to burn the contracts belonging to their creditors. . . . And when they had thus burnt down the nerves of the city, they fell upon their enemies: At which time some of the men of power, and of the high-priests went into vaults underground and concealed themselves.' (Wars, 2-17-6)."

A close personal lawyer friend of Dr. Godbey's and an alumnus of Duke University, supports the Doctor's position:

Durham, N. C.
August 21, 1941

Bishop John C. Broomfield
St. Louis, Mo.

"As a Southern Methodist lawyer, member of DUKE MEMORIAL CHURCH here, with 120 years of North Carolina Methodist ancestry, I am directly interested in and concerned with recent confusion in the activities of our Southern Methodist General Board of Finance, the name of which has been changed to '*Methodist Board of Pensions Incorporated in Missouri*', since the uniting Conference at Kansas City, 1939. With activities of the *Illinois Corporation* I have no personal contacts, and they are not in question, since *United Methodism* in the Carolinas and Missouri continue under the *Missouri Corporation*, and there is no General Conference authority for said Missouri Corporation adopting *any* feature in which the *Illinois Corporation* may differ. I have copies of Dr. Allen H. Godbey's 'Open Letters to Dr. ———', and

I wish to say *through you, to all* the Missouri Conferences that Dr. Godbey is perfectly correct in his finding that Contra-Disciplinary confusion existing in Missouri *has never existed* in the Carolinas. The Minutes of their Conferences are within reach, and Prof. Charles E. Jordan, Secretary of Duke University, and Treasurer of the *North Carolina Conference Board* of Conference Claimants, is a near neighbor of Dr. Godbey, *always* ready for conference upon matters of fact. And I have seen the Minutes of your St. Louis *Annual Conferences*, for Last October.

“The Judicial Council cannot be asked to determine mere *matters of fact*. President Robert Lee Flowers of Duke University is a member of that Council, whom I have known intimately for over thirty years. He knows the council would not question *the fact* that differences are exposed by comparison of Conference Minutes. It would acknowledge local disorders in Missouri, correction of which is a *Missouri obligation*. It has no mandatory powers.

“What I wish to say simply as an experienced lawyer is that Dr. Godbey is *absolutely right* in his letter to you of Aug. 6: the *established legal* use of the term ‘Annuity’ must be accepted everywhere. There can be no ‘United Methodism’, if fixed legal usage is to be disregarded at will by this Conference or that. Chaos results. Dr. Godbey is perfectly correct in his report that the U. S. Supreme Court passed upon this ‘Annuity’ point in two recent decisions: the first was announced February 16, 1941: the second on March 9. These decisions also reversed decisions made by the Circuit Court of Appeals for the *Third and Eighth* Judicial Circuits—Thus four separate

Appeals upon the significance of 'Annuity' have been passed upon. Dr. Godbey has these decisions in *his own files*: I have seen them. I also have them in mine.

"You are then under the legal necessity of informing each Conference over which you preside that the term 'Annuity' does not apply to any grant or action of Board of Conference Claimants and said term must be excluded from records of such Boards proceedings. A circular signed by B. L. Schubel of the St. Louis Conference announces that you have set 10 a. m., Oct. 9, as the time of an anniversary session of the Board of Conference Claimants. You should say *to the public* upon such occasion that the Board does not, will not, and can not pay Annuities."

Further reference to distribution to Conference Claimants:

St. Louis
October 16, 1941

Rev. _____
St. Louis, Mo.

"Your report announces that your Board of Conference Claimants abandons the practice of the past 140 years, of paying at Conference time whatever grants are made. It now proposes to pay in quarterly installments! For this there is no law, no precedent, no reasonable excuse. Who gets the interest on such delayed instalments?

". . . The matter of my being credited with only 29 years service is not one which your Board of Conference

Claimants can consider.³ You are concerned only with *immediate necessity*. Our law for 140 years recognizes no other consideration. In contrast, the Board of Pensions considers *only* years of service. For your information, it was episcopally decided eight years ago that I was to be credited with active service during the years 1917–1926. No person, or official, or Board, or Conference, or New Methodist Church, has authority to *reverse* that ruling upon a matter of *fact*. The Board of Pensions must accept it.

“Your former M.E. associations have not made these matters known to you. You are not personally responsible for these confusions.”

More about pensions:

St. Louis, Mo.
October 23, 1941

Rev. J. N. Broadhead,
Bonne Terre, Mo.

“Yours of the 20th with addresses received. Thank you. Now consider this letter received this morning from one of our oldest and neediest conference claimants:

“ ‘In today’s delivery of the mail, I received a copy of your letter to Dr. Harris relative to the distribution by the Board of Conference Claimants as now arranged, and wish to commend you for having the courage to contend for our rights based on the law and usage of the Church to which we dedicated our lives without hope of financial reward.

³Dr. Godbey was officially appointed as an active pastor in Kentucky, during the years 1917–26. But Board officials steadily refused to give him credit for that period because of technical superannuation prior to the 1917 appointment.

“ ‘The distribution to Claimants at Conference, as you know, has always been for the *ensuing year*. Then why go back to a *preceding year*, and deduct a check that has already been spent?—a check from the Secretary of the General Endowment Fund upon which the Conference Board has no claims whatever.

“ ‘I am sure that this business (?) of paying the Claimants quarterly will meet with general disapproval so far as the claimants are concerned. *Most* of them, I presume, are like myself: they have pressing obligations involving their sacred honor which their first check will not meet’.

“Now, ———, to state the second paragraph more clearly: Pensions are paid for *a year that is ended*, or a *quarter* that is ended: The U. S. *never* pays a pension for a period in advance. Announcing that a conference claimant is granted a certain amount, and then deducting his pension for the *previous year* from that amount, smells to Heaven. Then in third paragraph of above letter, I have long and wide observation. It is general for a poor claimant to *expect* an approximate amount from the Conference Board, and to expend near that amount in *advance*. He ‘banks’ on fair treatment by his juniors.”

A fictitious superannuation:

Durham, N. C.

November 18, 1941

“Here is some important material bearing upon my fictitious Superannuation 1917ff. In St. Louis I examined the files of the *St. Louis Christian Advocate*, 1870–1882, looking for supplementary data for my files. In August 31, 1881, there is a strong appeal from the Joint Board

of Finance of the Missouri Conference to negligent pastors, reminding them of the duty 'to make a written report of the condition of all the claimants upon the Conference Collections within his pastoral charge at each Annual Conference, to be submitted to the Joint Board of Finance'. It is also the 'Disciplinary requirement that each reporting pastor shall appear in person before the Joint Board of Finance': and to fervently champion the cause of those in especial distress. Some frequent cases of pastoral failure are cited. One, of a young lady who got nothing because her pastor 'supposed' she was teaching school! Another preacher of great service and generosity, who in a time of scanty Conference Collections, advanced \$40 more than his required 'Five per cent'. He died in the following year, and his expectant widow got almost nothing because of the indifference of her pastor.

"I was moved to see how long this was a special duty of pastors in the M.E. Church South. It is not in the Discipline of 1870. Above complaint of much neglect suggests that it first appeared in 1874 (p. 78), 1878 (p. 84). It is in Discipline of 1882 (p. 83). It is repeated in the same words in 1886 (p. 83), 1890 (p. 85), 1894 (p. 66), 1898 (p. 60), 1902 (p. 61), 1906 (p. 62), 1910 (p. 75), 1914 (p. 60), 1918 (p. 65), 1922 (p. 80), 1926 (p. 81), 1930 (p. 87), 1934 (p. 90). It was the unchanging law of the Southern Methodist Church, (the present Missouri Corporation) down to 1939: There is no chance for lazy pastors to say, 'Just count the years of service.' No such method is known, or allowed in all Southern Methodist History. No Judicial Council can blot out the historic record; nor can it interpret this record as considering anything but the *special distress* of the claimant. 'Number of years of service' cannot pos-

sibly be *read into* it, but the M.E. Church *did also have this law!*

"It is to be emphasized that this was the law when the Southern Methodist 'General Board of Finance' was created in 1918. The very name shows that it merely supplemented the Conference Boards of Finance, for that reason closing its own fiscal year upon March 31, (1918, par. 429). The term 'pension', the idea of 'pension', is not permitted. Conference Boards are to continue distributing according to the several necessities of the claimants (1918, par. 438). And the above specified law that the local pastor shall continue to present *the needs* of all claimants in his charge continues to limit the activities of the General Board and of each Conference Board down to 1939. The term 'pension' was not allowed in the territory of the Missouri Corporation.

"But I started this letter to show you the bearing of this law fixing the responsibility of pastors upon illegal exclusion of me in 1917. You know the law required that a pastor must be pronounced 'superannuate' by a special committee of seven. But—considered that he was equivalent to such legal committee! And my subsequent lawless superannuation by Conference secretaries is involved. A 'Superannuate' is defined in each Discipline as 'one worn out in the itinerate service', and you a star witness to the fact that I was not 'worn out'. What of secretarial reports of my status after 1917? Above standing law of the church says that the Joint Board of Finance is to receive information concerning any nominal superannuate from the pastor where he resides. But no *Conference Secretary*, or officer of Conference Joint Board ever made any inquiry. I was published in the St. Louis Conference Minutes *without any legal inquiry being made, or required*

information being received. The fact is that I myself was the 'resident pastor' in every place that I lived, from November, 1917 to September, 1926! The report that I was a 'Superannuate' in the Conference Minutes for those years is then without any legal authority whatever: and the present Board of Pensions must recognize that fact."

No Bishop and few others gave Dr. Godbey any effective support but he continues the fight alone with another slashing letter:

Durham, N. C.
March 12, 1942

Open Letter to the Judicial Council of the Methodist Church:

Re: Board of Pension

"That, 'the Joint Board of Finance shall distribute all Conference collections, etc., to the Superannuated preachers and widows and orphans of deceased members of the Conference *according to their best judgments of their several necessities*' has stood in every Southern Methodist Discipline from 1870 to 1926 (The substance is in 1846).

"But the 'years of service' snake 'crawls out' in 1930. The contemporary result was to keep unread people conscious that conflicting demands were being made on them, while they were not sure what the original law was! And I cannot see any of the Judicial Council have been sure! —But this unchanged constitutional law is most impudently contradicted. At every turn the 'years of service' requirement of the Board of Pensions rears its head against the inalienable and unchangeable constitutional

right of Annual Conference Joint Boards of Finance, to make awards to Conference Claimants, according to their own best judgment of necessities, and prorate according to the amount of means in hand. The Board of Pensions has been afraid to say directly in the Discipline 'that the century-old declaration that pastors in charge have the primary right to say what are the needs of claimants resident within their charge, is hereby appealed, all sections of like purport are hereby appealed'. But they have made an Episcopal decision 'dictate' what they did not dare to do upon their own personal responsibility, and were not given authority to do by any terms in their charter!

To the Editor of the Discipline:

Durham, N. C.
March 29, 1942

Dr. Alfred F. Smith
Nashville, Tenn.

"As for the historical questions about Methodist Law, I know *all* the legislation and Episcopal decisions relative to Conference Claimants from 1793 to the present. I have placed before the Judicial Council much legislation.

"And I know the legislation relative to Conference Claimants in every Discipline Extant; either north or south. Have you complete files of Disciplines at Nashville?"

To all Bishops:

Durham, N. C.
March 30, 1942

"The historically maintained constitutional right of a superannuate to be represented by his local pastor to a sympathetic Conference Committee of his own Conference is being trampled. His personal rights, dating from 1793 beginnings, must not be lessened. The St. Louis scheme makes an office boy with an application blank take the place of both local pastor and Conference Board.

"Again, Methodism, both North and South, has from the beginning recognized that a Superannuate, physically unable to carry the burden of a heavy travelling pastorate, may yet be fully efficient upon any Board or Commission, Conference or Connectional, or in any Educational position or may be elected to the General Conference, and that a Board of Pensions should recognize such full service.

"Of primary importance is the fact that by an alteration of an Episcopal decision Conference Boards of Conference Claimants have been told to consider only the years of active service instead of pressing need: with the result of diverting tens of thousands of dollars from the most needy to those of longest life who in many cases did not need such aid. That such a movement should not spread all through Methodism is the rightful concern of all."

Dr. Godbey made a trip to Chicago to appear before the Judicial Council and wrote them as follows:

Chicago, Ill.
April 28, 1942

H. R. Van Deusen, Secretary,
Judicial Council of Methodist Church
Chicago, Ill.

"For your own sakes I regret your 'passing the buck' (as one bishop calls it) this afternoon. I now call your attention to the enclosed Open Letter to all Methodist Bishops. They all have the recent 'Open Letter' of March 12, 1942, with all the exhibits, and are watching for any indications of intelligence in your group; now imagine their conclusions.

"In my letter to you of February 10, I called attention to the fact that your Council could not distinguish genuine Episcopal Decisions in the Southern Methodist Discipline. In the Discipline for 1914, are 27 ostensible old decisions that had never appeared in any Discipline, while 12 that were in the 1910 Discipline did not appear in 1914. I sent a copy of this to Bishop John M. Moore, Chairman of the Executive Committee on Unification, author of the Regional Plan that made unification possible. He replied February 16, as follows:

" 'You are having an interesting time with the Judicial Council. They may not decide matters, but they *will learn very much*. And *that* is not a bad thing'.

"As for the above mentioned mysterious disappearance of 12 Episcopal Decisions from the Discipline of 1910: I can explain that when I am satisfied that it is worth my time to do so. For immediate necessities, I simply state that their omission from any Discipline does not nullify them,—they are still fundamental in the Area of the Missouri Corporation. The Discipline of 1939, and

the Discipline of 1940 declare that the Missouri Corporation shall continue its historic methods of administration, independent of the Illinois Corporation. We have not been swallowed up, any more than we have all joined the abolitionists. And Dr. ——— astounded me by reading from 1940 Conference proceedings, sections in which Dr. ——— was dealing with a situation in poor Conferences in the Area of the Illinois Corporation. It had no connection whatsoever with our independent Missouri Corporation Area.

“Relative to the persistence of law, whether printed in the Discipline or not, Bishop Collins Denny, in his 1931 Revision of the Manual Discipline, speaks with emphasis of the ‘law in the Discipline that a bishop shall hold Annual Conference at least one week’. As a matter of fact, compilers of Southern Methodist Disciplines have omitted that detail for more than thirty years. But Bishop Denny knows that the law passed by General Conference of 1840 is still in force, so are the twelve omitted Decisions of the Discipline of 1910.”

“When I pointed out a certain unchanging Disciplinary provision, Secretary ——— said, ‘That’s all past and gone’! —So is Magna Carta, the Declaration of Independence, the original Constitution, the Bill of Rights, the Administrations of Washington and Lincoln. But their *ghosts* still haunt all *honest lawyers* and accurate historians. Obliterating our past to recommence with primeval chaos is not the way we attained Unification. At another point he attempted refutation of a remark of mine by reading from 1940 Discipline, an item that is a recopy of certain errors in question. Upon my saying so he replied, ‘But the General Conference has now made it law!’—The idea that a General Conference or a Judicial Coun-

cil Decision can make counterfeit money pass as legal tender I do not find acceptable. Nor would the above-cited M.E. Scholar, David Sherman, approve it. Any effort to quibble away from *required* consideration of any Disciplinary prescription of *any* age will not be approved by a Judicial Council.

“For uninformed readers I add that the 1940 Discipline, Sec. 471, authorizes Conference Historical Societies and recognizes those already organized. A constitution for Southern Methodist Conference Historical Societies published 1856, makes them independent of hostile Conference Secretaries, by making their annual meetings an inspirational *prelude* to the Organization of Annual Conference: not appearing in the Secretary’s Journal; Per Contra, anything an Annual Conference does is a matter for discussion or criticism by the Historical Society, or by its Authorized officials. Such by virtue of their office have authority to bring before the Judicial Council, anything that seriously affects their own Annual Conference. As legally authorized and factually competent Executive Secretary of a Conference Historical Commission I began my ‘Open Letter’ by pointing out that the 1940 Discipline recognizes my authority to present historical researches at Annual Conferences, and to Annual Conferences; but Bishop —— had defied my rights and the Conference authority in a fashion I have never known before. I add, beginning with the 1916 Discipline the M.E. Church has also declared a place for Historical material in Annual Conference Minutes.”

To the Board of Pensions:

St. Louis, Mo.
August 18, 1942

Rev. ———.

Board of Pensions
St. Louis, Mo.

"In response to your courteous note of 14th, received this morn, I have called to say that the Board of Pensions is now operating under a charter revised without authorization by the Methodist Church, and is also operating in direct defiance of the laws and usage of the M.E. Church, South, which remains law for the Missouri Corporation.

—————

"Said revision of charter was made by ——— in ———. It was filed with the Secretary of State on February 3, 1940; nearly three months before the General Conference met. It was not made known to the membership of the Board. It emphasized 'By-laws' of the Board, of which the General Conference has never heard. I hold two certified copies of it. And finally it was never printed, and was not allowed to come before the General Conference for approval. Everything done by authority of that charter is *without* authority of the Methodist Church.

"I add that a complete list of the *Methodist legal authorities* placed before the Judicial Council was also sent three months ago to every active bishop in the United States. They watch to see what you will do. So you will *want to see that list*, as soon as possible.

St. Louis, Mo.
September 2, 1942

To Secretary, Board of Pensions
Methodist Church,
St. Louis, Mo.

"In accordance with your request of August 14th that I submit in writing material that you should consider ere deciding upon details of your newly assigned work, I wrote you August 18th that the Missouri Board of Pensions is now operating under a charter revised in January, 1940, without any authority from the Methodist Church, and that it was withheld from consideration by the subsequent General Conference. Hence, nothing done under that charter has authority from the Methodist Church. I wrote that it had been directly defying the laws and usages of the M.E. Church, South, which remain the law of the Missouri Corporation. My historical knowledge of said law is beyond anything ever published by anyone, and was not questioned by the Judicial Council when it was given the opportunity to do so. My previous writings upon the subject have had the approval of eminent Methodist lawyers. At no point have any such corrected me. Copies of the letter I wrote you have been widely distributed, and will be still more widely.

"Do you claim a special revelation from God, for your oracle? Intelligent people do not claim such inspiration for themselves, and will not credit you with any. They insist that a careful survey of above old documents is prerequisite to an intelligent evaluation of procedures dominant in the Board of Pensions office since January 1, 1940. They assert that exceptional knowledge of the historical development of Methodist law cannot be at-

tained in any other way. Dr. David Sherman, for the M.E. Church (History of Discipline, 1874-79) 'denied that intelligent evaluation of some expressions in recent Methodist Disciplines was possible without critical examination of the earliest stages of Methodist Episcopal Law'; Dr. P. A. Peterson for the M.E.C.S. in the next decade approved and followed Sherman.

"Again, in our brief talk, you said, 'Anything in a Discipline is the expression of something done by the General Conference'. How can you know before you have examined all Conference Journals and all Disciplines? Remember, we do not concede you special revelations from God, and that you have acknowledged that you did not have any of the historical documents in question.

"You told me that you did not join any Annual Conference until 1913; hence did not know earlier Disciplines. But my career began thirty years earlier: College professor in 1883, with Biblical classes, then critical editor and religious historian with the *Southwestern Methodist*, St. Louis, 1886 onward; widely known as a judicious leader in some religious fields by 1903, careful to publish nothing that had to be reversed. My forty years of carefully filed data now exceed 400,000 items. I had thirty years of such experience before you joined the Conference, and twenty-nine more since.

"As to your assertion of inspired and inerrant Disciplines, the fact is that defective or distorted editing of the Southern Methodist Disciplines has been a leading complaint for thirty years. Before you joined any Annual Conference the Bishops appointed one of their number to make important and extensive improvements in the

next issue of the Discipline. Bishop John M. Moore has revealed that fact; our Judicial Council did not know it until I forced it upon their attention. Certain of the editorial staff at Nashville have confirmed Bishop Moore. You cannot evade the fact. But you do not know whether those improvements were made or not. Were that notable Discipline in your hands today, you could not tell. It would require a series of preceding Disciplines to enable you to decide.

“You should welcome all this information. In the Gospel story you may have read that one Simon of Cyrene was drafted to bear the cross to the climax.

“If you will not shut your eyes to what thousands of Missourians see, you may conclude that you have been selected for the role of Simon of Cyrene. We wonder if you will really enjoy it.

“In conclusion: One of Mark Twain's Virginia City experiences was with two gold mines which he and a partner had staked out. They found some difficulty in selling. Finally they traded them for a pair of Army blankets! The new owner finally surrendered them for a three-gallon jug of A-1 Virginia City whiskey, which was so strong that it killed nine men in three hours. And an innocent bystander was knocked out by the smell of the cork. The —— pensions dope has proven very deadly; never doubt that. And you have been asked to smell the cork!”

LEGAL WARNING TO BOARD OF CONFERENCE CLAIMANTS

St. Louis, Mo.
October 7, 1942

(Prefatory Explanation for the Public)—Seeing a new and totally uninformed Executive Secretary of the Board of Pensions (Missouri Corporation) announced by Bishop Broomfield at Mt. Sequoia, July 1–3, 1942, I knew said Secretary would be immediately beset by prejudices bent on destroying the century-old rights of ministers in and under Episcopal Methodism, and the rights of all conference claimants defined and assured by the 1832 General Conference, and never since repealed or modified by any sort of General Conference action, and repeatedly enounced in each Discipline in the area now known as that of the Missouri Corporation, down to 1939. And the Uniting Conference of 1939 did not alter or annul anyone of these personal rights, for it had *no legislative authority*. But since the St. Louis Conference Board of Conference Claimants had for two years seemed like a Burroughs adding machine operated by blind sheep, I thought that by coming West *before any of the conferences in Missouri* met, avoidance of some blunders of the past two years might be attained by pointing out to Boards of Conference Claimants *before they took action*, some fundamental Methodist laws of which they *knew absolutely nothing*. For nominees to such Boards are not chosen because of exceptional proficiency in Methodist law.

“I give here the formula with which Treasurer ——— accompanied his checks:

Name—Rev. Bee Cee Dee	
Number of Service Years—29	Rate \$10.00
Amt. <i>Due</i> This Conference Year	\$290.00
Amt. Paid by General Board	\$52.20
	<hr/>
Balance to be Paid Quarterly	\$237.80
First Quarterly Payment	\$59.45
Board of Conference Claimants.	

“Above ‘Amount Paid by General Board’ is the annuity from the Board of Pensions for the previous year, 1940. A similar case this year was that of W. L. King, cut from \$250 to \$90. Another is a cut from \$300 to \$116—all to increase the grants of those who do not need more.”

Bishop ——— is criticized:

St. Louis, Mo.
October 19, 1942

Bishop ———

“In my letter of August 20th I told you that you could *clear* the atmosphere by *defining* certain legislation that remained *unchanged* by 1939 unification, which *neither enacted nor repealed anything*.”

“In my response of September 14th I told you plainly that you were showing *no trace* of the rigid adherence to *proven* historic data as your *guide*. One might as well be an ignoramus in Methodist law, such as tens of thousands here in Missouri.

"Now in my letter of August 20th, I told you that all expressions in the General Board of Finance sections of the Discipline must be dismissed from your judicial consideration as *not* being General Conference legislation, as *proven* by their frequent *contradiction* of legislation that *remains unrepealed in every* Discipline down to 1939. That is the inescapable issue. I am now going to remind you that you *well knew this in the 1918 beginning*. Why do you *ignore or evade* this now?

"But the Articles which Bishop ———, *still* acting as Book Editor, stuck into the Discipline *some time later*, are not referred to in ———'s statement. They impudently absorb all 'Conference Boards of Finance', which you *then knew could not* have been carried through *any* General Conference in open discussion. Those 'Articles' are not of General Conference will. And you know no 'Conference Board' would then *consent* to be swallowed up, or *could be compelled* to yield! You were at the General Conference of 1922, and you know that an explosion came at this very point, headed by Collins Denny, Forest J. Pettyman and others. And you knew then that the Conference Board of Finance was plucked out of the new 'General Board', and you knew *why*, and that above 'battlers' were appointed to edit the Discipline. We cannot bear that you should forget all this or that you should ignore the fact that the General Board has since then, after General Conference adjourned, inserted editorial alterations into Disciplines to conflict with unchanged expressions of General Conference Law. These *are historically proven facts*. We cannot bear that you should forget them, or ignore them."

Open Letter to a Bishop:

St. Louis, Mo.

November 5, 1942

"On September 11, 1942, I wrote you as follows:

" 'Your careful attention is called to the OPEN LETTER sent you this mail. Particular notice should be given to the fact that the ——— Funds of the two years past have been under a pretended new charter, prepared three months *before* the General Conference of 1940.

"I add that said NEW CHARTER several times refers to its 'BY-laws' as authority! Said 'By-laws' have never been approved or even *seen* by any General Conference, and in consequence are *no part* of Southern Methodist or Missouri Corporation Area Law.

"They have no authorization by or from the United Methodist Church.

" 'A detail of your actions, with supporting exhibits, was laid before the Judicial Council in March, 1942, and sent also to all active Methodist bishops in the United States, and to a score of other official leaders.

" 'Bishop Moore, though Chairman of the Executive Committee on Unification, has not found a word to say in your approval or defense. Concerning said assured personal rights you do not *know* the long succession of historical documents displaying the development of the Methodist Episcopal Law.

The Uproar in Conference

"A tremendous uproar was precipitated when Dr.

Godbey challenged a bishop in open Conference, before a full church just before appointments were to be read. Godbey questioned the Bishop's motives in handling the report of a Conference Board. This climaxed a long feud between the two clergymen. The result was a disgraceful scene which will be remembered as a major scandal in church annals. The Bishop sprang from his chair and rushed up behind Dr. Godbey screaming that Godbey had been writing outrageous falsehoods about him. The Bishop threatened to have Godbey arrested. There were shouts from the floor and spectators were horrified. The Bishop was urged to return to his chair and the meeting soon fell into a deadly silence. The appointments were hurriedly read and the Conference was adjourned. Godbey returned home and immediately circulated an open letter to the Associated Bishops of the Jurisdiction in which the uproar occurred. However, no formal action was ever taken against the Bishop nor against Godbey.

Dr. Godbey continued his fight almost single handed for what he considered to be a just and legal treatment of Conference Claimants. This lone Jeremiah challenged any and all whom he considered derelict in their duties, especially to the poor preachers and their families.

CHAPTER 12

THE LONG FIGHT CONTINUED

Dr. Godbey continued his fight without asking or giving quarter. His remarkably fine health continued and his eyesight seemed to improve with age. He rarely used his glasses even in reading the finest print. It was clear that the Doctor, as usual, was not thinking of himself in this fight. Because of his age he knew that he would benefit very little if any from even a prompt correction of the pension inconsistencies which he had so ably exposed. He knew that he was the only living man who had the documents which were essential. He thus considered himself the representative of hundreds of poor preachers who, he felt were being plundered and who were unable to correct the abuses which the Doctor had pointed out over a period of several years.

Thousands of items were continually filed by Dr. Godbey as he kept abreast of developments in dozens of fields in which he was vitally interested.

The fight was continued with the following letters:

St. Louis, Mo.
July 13, 1945

Mr. H. A. Dykes
Haskins and Sells, Auditors
St. Louis, Missouri

"My call on you this morning revealed much more about the 'BOARD OF FINANCE' of the M.E. Church

South than I anticipated. The Secretary published his Annual Bulletin as two separate pamphlets, the second containing matters upon which he wished action by the Annual Meetings of the Board.

"I expressed to a friend my doubt that you had a file of the Annual Bulletins in your office; hence my call this morning. But I was really astonished to find that when the Annual Bulletin was reduced to a *single* pamphlet with consecutive paging, they did not let you see *that*. All you had was one quire, containing your audit. You were surprised to find that quire was about one-fourth of the Annual Report.

"Another fact you did not know: Originally the Board published 8,000 Bulletins a year. But about twelve years ago, facing bankruptcy and forced deflation, they suddenly reduced their circulation to 500 *copies* a year."

To a Federal Judge and Investigator:

St. Louis, Mo.
September 25, 1943

Judge _____,
Investigator _____

"I must emphasize the fact above announced¹ that I have complete files of Southern Methodist Laws in question, and complete files of said Annual Bulletins of the Board of Finance. You recognize that I am master of the RECORDS of Southern Methodist Law. I do not '*interpret*'. I have the *RECORD* on any point. I cannot per-

¹Printed on letter-head.

mit any one *ignorant* of Southern Methodist Law to meddle in the case. A year and a half ago ———, a Methodist whom I have known from his college days, when I was professor there, wrote me a blustering letter. I replied quietly that the whole Board of Finance matter was one of Southern Methodist Law, to which he had never given the slightest attention, and of which he did not have a single document. He was accordingly *excluded by the facts!* Two months ago another Methodist lawyer, looking for a 'speculative' opening, wanted to 'butt in', but said to me that 'Southern Methodist Law had nothing to do with the case'. That promptly excluded him from the case. Since the whole, then, is simply a question of 'What is the PRINTED RECORD?', Mr. ——— may now realize how ridiculous it was for him to ask me to bring some St. Louis Methodist lawyer into the case.

"Mr. ——— imagined that *any* Southern Methodist lawyer would be familiar with the DISCIPLINE prescriptions of the *Southern Methodist Church*. *Few of them* know any more than Mr. ——— does. He intimates that I get opinions or guesses from lawyers somewhere and pass them around as 'Southern Methodist Law'. That is his own *self-delusion*. *All* the lawyers in *all* the churches in the U. S. could not tell all the law that is in the PRINTED RECORDS *I hold!* Mr. ——— would strongly resent any effort of mine to interpret Catholic ecclesiastical laws to the world. Just as little can he be permitted to *imagine* Methodist law and then *expound* his phantasy to courts and to the world. 'Religious Liberty' means that the various churches may not meddle in each other's affairs, and that the *State* may not dictate to

any of them. But all have a claim upon the State's protection and police powers in times of emergency.

"The Quadrennial General Conference of Delegates, as I have carefully explained to Mr. ———, *revises* the Discipline—decides what improvements in the *statutory* handbook are advisable for the next four years. It may meet in any city (about three weeks) from the South Atlantic coast to Texas. Nowhere would any State challenge what it met to do; nowhere would a State supervise its legislation; nowhere would the Revised Discipline need the approval of any State, or of the U. S. Exactly the same is true of all Catholic gatherings. So you must not poke a *premature* nose into our internal Methodist troubles, just as you don't want us in *yours*. Meanwhile, we both are entitled to State protection, and the police assistance *when we call for it*.

— — — — —

"I keep a diary that tells nothing of my views of people and events, but it accounts for every minute of my time, whom I met and what I was working on. It has knocked out some attacks in court. When I first met Judge ——— at 11:45 a. m., August 16th, he was cordial; and said that the ——— mimeo was a 'smasher'; ——— & ——— also; and that Bishop ——— could be held from troubling *me*, by a *civil injunction*. Next afternoon at 3:05 I handed him my 'Open Letter to ———', and he, having a case of sex intimacy on hand, asked my views on such problems. I quickly sketched three cases in my personal experience. I noticed the previous evening that he did not *take notes* of the special points I emphasized. Two weeks later, when such case was before him, he did not remember that I had given him incidents illustrative of pastoral ethics. Also,

at different times when he tried to quote or recall something I told him he always garbled it.—His memory is not disciplined to precision. So, on this August 17th, he hurriedly made a special date with me for 1:30, August 26th, but did not *write it down* as I did. So, when I arrived at 1:20, August 26th, a placard announced that Thursday afternoon was a holiday. The staff told me that it *always* was. In his haste he had forgotten *that* when he made the date. I saw him five minutes Friday, August 27th, at 9:40 a. m. He said, as on August 16th, that the case *must* go to the Grand Jury, and he made a new date for Friday, September 3rd, when he would examine some samples of 'Board of Finance Bulletins'. But at 3:45, September 3rd, he had forgotten his previous commitments, and led off on the wrong foot: 'Any bishop can *do as he pleases!*' Now, one brought up as a Catholic may know no better! But one who is *not a Catholic* should know that *all* Protestant bishops work under *specific* limitations. His not knowing this discredits *all* that he may try to tell a Grand Jury about bishops in our trouble. He will make wrong assumptions *every moment*. He asked me what I thought of the 'Christians'. I asked him which group he meant. He did not know that there were *two*. Presently I asked him if he knew the Methodist Protestants. He never *heard* of them! Neither had ———! And, of course, neither had *heard* of their unifying with two other Methodist bodies!

"When I showed that the Board of Finance did not let our Publishing House at Nashville print its Bulletins, he was astounded. Somewhere he had gotten the notion that the Bulletins were a 'House' publication. When I showed him that the Bulletins were printed in two sections he was astonished. But *next* time, he accused me of mak-

ing a sweeping *generalization* about *all* the Annual Bulletins from examining only the first year—A most ridiculous statement seeing that the Bulletins have been in the Duke University library for years, and Judge ——— has not spent *five minutes on the first year*. *The rest he has not seen!* This illustrates what always happens to the impatient, hasty man who will not keep careful notes.—He is at the mercy of those who do.

“Judge ——— further said that bad judgment in purchasing was not criminal, which Mr. ——— re-echoed. But as *neither one* of them has read, or even *seen, one single page* of the 5,000 Bulletin pages in 25 years, why the assumption?

“Mr. ——— displayed a little originality, pointing to the assertion of ——— & ——— that there had been fearful padding of assets—about \$2,000,000 a year for four years past. He declared September 15th that ‘padding assets was no harm, so long as the padders made no personal profit by it!’ But any Catholic priest can tell Mr. ——— that New Testament ethics and clerical ethics are far higher than police court or ward heeler ethics, and that St. Jerome’s Bible authorizes all clergy to pronounce all such ‘most damnable’.

More about Judge ———, ——— and the Vanderbilt University case:

St. Louis, Mo.
September 27, 1943

Mr. ———

Circuit Attorney

“I present you mimeo of letters correcting Judge

——— and ——— who blundered unwarrantably in their interference with the Southern Methodist Church's right to administer its own laws. That issue was settled about thirty years ago in the famous Vanderbilt University case. Said University had been chartered as a Southern Methodist institution whose trustees were to nominate their own successors. Certain lawyers undertook to challenge this arrangement. It was widely discussed in the Southern press for some years. Dr. Victor Ammiel Godbey of Texas was particularly prominent in bringing the question to court decision. That decision, in March, 1914, was that 'The Southern Methodist Church is the *judge of its own law*'. (No alien influence of *any kind*, Catholic or irreligious, can be allowed to intermeddle; no one unacquainted with Southern Methodist law can be heard). The decision continued that 'courts would everywhere so rule', and further, that 'the Southern Methodist Church must decide for itself whether its administrators have kept the law, and to what extent they are culpable'. I am, therefore, forwarding a copy of this to Governor Donnell and to the Attorney General, for each received the same mimeos to ——— and to ——— upon which Judge ——— and ——— unwarrantably blundered; also to angered Southern Methodist Officials and to daily papers resentful of Catholic or irreligious intermeddling in Protestant Church affairs.

"And, since Judge ——— and ——— astounded the Southern Methodist public by acknowledging that they had never heard of Methodist Protestants, nor that they were connected with the attempt at unification, I will state that they were a relatively small group in the East who, for more than 100 years, had opposed all Episcopal organization. Recently they decided to come into associa-

tion with two of the Methodist Episcopal bodies. That means that they have *all* of Methodist Episcopal organization and law, and Episcopal Decisions upon points of law, to learn."

St. Louis, Mo.

September 30, 1943

Mr. Ernest Boyd
Steward and Trustee
Bellefontanie Methodist Church
St. Louis County, Missouri

"I have your acknowledgment that I am the *only* American Methodist who has done any studying of the *development* of the Southern Methodist Discipline since the work of David Sherman for the M.E. Church, and P. A. Peterson for the M.E. South; their work ending in 1888. But you are still wondering about the responsibility for the mysterious error that ——— began to push into effect here in Missouri, in September, 1940—three years ago. It discarded an *abiding* law of *both* M.E. and M.E. South: that *Annual Conference* grants to its poor 'claimants' shall *always* be on the basis of *relative necessity*; *always* be read in detail to the Conference for *approval*, and *always* be printed in the Annual Minutes. There were cases of *special need* on the part of families in whose welfare your family and myself have had an interest for *four generations*. The injustice to these 'most necessitous' ones consisted in *declaring* that they should have only *so much* per year of service, diverting large sums from them to give *more* largely to others who *did not need any grant* from the Board of Conference Claimants.

"Look in the Southern Methodist Discipline for 1930,

Section 735, and you will see that the Decisions of 1889, relating to the distribution of publishing house profits declares that any Conference Board of Finance shall '*distribute among the claimants according to their several necessities!*' That has *always* been Southern Methodist Law—that *always will* be. For Southern Methodist Episcopal Decisions *cannot be reviewed or reversed*, and the Uniting Conference of 1939 accepted the *Southern Constitutional Amendment of 1870* relative to our Episcopal Decisions as a *prerequisite* to Unification. We of the South *surrendered nothing there!* And no General Conference can now change that.

"But now look in our Discipline for 1934, Section 736, and you will see that the last words have been altered to '*according to the time of active service rendered by the claimants*'. *There* is your error! It is to the immortal discredit of our Southern bishops that during *seven successive years*, involving more than two hundred sessions of Annual Conferences, *not one of them noticed it till I pointed it out*—EXCEPT BISHOP DENNY! And he left behind him manuscript evidence of his knowledge and disapproval."

A political announcement brings an unexpected reply:

Durham, N. C.
December 16, 1943

Dwight H. Brown
Secretary of State
Jefferson City, Mo.

"I have reached my Durham base after 6 months absence in St. Louis.

"Now, I am much pleased by your candidacy for Governor, I have often thought of you as desirable—but I do not see how one resident at Duke University can exert much political influence in Missouri. I came here in 1926 as Head of the Old Testament Department at Duke University's new 'School of Religion'; I am still Emeritus Professor in that position. The closing paragraph of your general announcement begins, 'I expect to see you in the not distant future'—Now I have no notion that you are coming over here, more than 1000 miles, to see me; but there is a point at which you can help 'clean house' in Missouri and help me at the same time. The above Board of ——— is making a desperate fight against 'receivership'. Go into Attorney General's office and read the 'Open Letter' to Judge ———, which he refused to *look* at, when I handed it to him, in *person*. You will see the whole story.

"There is another important point. Plans for Methodist Unification have been publicly discussed for 25 years: As Methodism North and South has *diverged widely* in its legislation since 1844, the problem of creating five 'regional Administrative Conferences' with *uniform* legislation, was not *simple*. At length it was seen that mutual cessions of some conferences were *imperative*—'Exchange Cessions'. The Church South must yield its always held *Maryland* to help make a 'New Regional Conference'—And it must yield its Denver Conference, Montana Conference, Pacific Conference (21,000 members in California), and Northwest Conference (Washington and Oregon) to compose *one* uniform 'Western Regional Conference.'

"Per contra, the Northern Methodists were to yield

all they had built up in the Southeast to the Southern Methodist Annual Conferences, in which any ceded church or school might be located. And in Missouri the Church South had *three* strong Annual Conferences, with three more in Arkansas: while the M.E. had only *one* Annual Conference for the two states. It was decided that the Southern Methodist Annual Conferences should continue as *before*, with their special Constitutional reforms adopted 1870. The *yielding* M.E.S. could drop into positions in the 4 Southern Methodist Annual Conferences where said yielding M.E. is already resident—But the last pages of Open Letter to Judge ——— shows a clique who declare that the Church South has unconditionally surrendered to *them*! That treatment of the Plan of Unification must be permanently squelched by January 4. I think you know who *most* needs plain warning.”

In January, 1944, Dr. Godbey was back in St. Louis with his sleeves rolled up, for the next round of the fight.

The following note was attached to this letter:

“I enclose carbon of my report on the two-days court. As will be noticed Judge ——— has the case now.”

St. Louis, Mo.
January 6, 1944

A. A. MacDonald
Durham, N. C.

After two days of as much amusement as I have had in a long time, Judge ——— wound up at 12:10 with a ‘stale mate’—The opponents are given two weeks to place their contentions before him in briefs.

“Second, he was determined *not* to let *historical* evidence be introduced. The whole time was spent in haggling about matters in which they thought there was no documentary evidence. My big steel case of the historical documents was never opened.

“Judge ——— himself in reply to a remark of mine, said he had ‘no time to listen to ancient history’. As for the charters of 1918, the reform of 1922, *never* put in state charter form—the futile ——— of 1940, he did not want *anybody* to see *any* of them. He would not look at them himself, when he knew they were within a few feet. All that you and I would consider *primary* data, he wished to *ignore*. In his closing remarks I understood him to say the clash had cost about \$3,500—perhaps I did not hear well.

“Then I, called to the stand, announced that ‘SFP’ was *original* name of ‘Board of Finance!’ There was no *other*—‘S-F-P’—that was a knock out. ——— undertook to choke me off quickly!

“——— astounded me most of all. Born in ———, he came to ———, Mo., in 1890, joined M.E.C.S. The net result is that he is absolutely ignorant of the whole formative period of the Southern Methodist Church—talks as much nonsense as any ‘Dam Yank’ you know.

“So the actual suit, that you and I would push, is yet in the (near?) future.”

A letter to an Illinois Corporation organization:

St. Louis, Mo.
January 14, 1944

Committee on World Service & Finance
740 Rush St.
Chicago, Ill.

"The enclosed mimeos show you that for 28 years I have held a unique position relative to past Methodist history of Methodism in Missouri.

"See my record in 'Who's Who in the Clergy, 1936'. For the past three years the fearful waste and loss of funds entrusted to the 'Board of _____' has required my special attention.

"Now your organization for the Illinois Corporation area appears in your Discipline in 1924. But no similar connectional step was taken by the M.E. Church South. The Discipline of the Uniting Conference recognizes your organization, the Church South *not yet* participating. The 1940 Discipline shows planned coordination.

"Now the Discipline of 1940 does not show that you are authorized to make appropriations for the expenses of operating the Board of Pensions, Incorporated in *Illinois*; nor for the Board of Finance (1918), incorporated in Missouri. And the Annual Bulletin of the latter for 1940, shows you making no appropriation to it. But the annual for 1943, page 22, announces that you contributed \$47,986.89 to the offices and General Expenses of that one Board, when said General Expenses are twice announced to be \$33,804.88. In 1942, p. 260, your office gave \$43,703.43, when they are twice declared to be only \$34,828.26, while 1940, p. 58, the office and general expenses are only \$27,753.50. (Earlier, much less.)"

International copyright is explained and a lesson in history is given:

St. Louis, Mo.
February 23, 1944

Rev. —

St. Louis, Mo.

"You assert that I do not know copyright law! But I *had to know it* from the day I entered the *Southwestern Methodist* office in this city in November, 1886, while compiling a history of modern missionary movement (1799ff). I *had to know* that I could not quote a private letter from *anybody*, without the writer's permission. During this month I have spent sometime on *St. Louis Christian Advocate*, 1873, and the Editor, whether Dr. T. M. Finney or Dr. A. G. Haygood, or Dr. D. R. McAnally, never quote information contained in a personal letter without saying, 'We quote by permission'. No *minor* Court can ignore or reverse that, for it is a decision of the English Supreme Court, accepted as an element of International Copyright Law. A cautious Englishman writes across the face-corner of a personal letter 'Without Prejudice' to warn that it cannot be quoted anywhere, by anybody, to the prejudice of the writer. That being a Supreme Court decision, no lesser court dare ignore it.

"Again, an act of copyright does not *create* a personal right for an author; it simply acknowledges the fact of a natural personal right in what he has created. So if I were to go to England or any other country in the International Copyright group, and die in midst of my engagements, the Government would at once take charge of all my papers and return them to my family. No court,

no historical scientific association, would be allowed to examine them. So, as another way of declaring natural personal right, some books published in England do not contain a declaration that the book has been duly 'entered at the Stationers Hall'. They have merely on a fly-leaf, 'All Rights Reserved', and every intelligent court or journalist or publisher or compiler knows he must pay if he quotes!

"The USCA Title 17 goes further. It declares that all correspondence, notes or other material used in producing copyrighted works are also protected. No one can take possession of them for any reason whatever, no lien or claim may be filed against them for an author's debts. Now since I went to the University of Chicago in 1902, I have produced ten such copyrighted works. And my accumulated filed items now amount to more than 400,000. As scholars at Duke University and the University of North Carolina can assure you, irreplaceable, hence priceless. If USCA Title 17 did not declare the collection must be kept *intact* it would be worthless.

"There is yet another angle. Nine years ago a great publishing firm here in St. Louis complained to me that there was no good copyright lawyer here in St. Louis, and they could not learn what they wanted to know on a certain point of International copyright. I told them that there was a great standard English compilation on the subject in the public library; and I went there and copied the needed material and took it to them. It may interest you to know that being intimate with the Law Librarians at Duke University, I had occasion to notify them that they had bought an edition of that work that was ten years behind! They did not know of the later one. I had to

find out for them what publisher brought out the edition with 20 *years added* material.

"When I was a boy I began at nine years of age to read the new Morris *Epochs of History*—They drove home upon me the fact that no critical era came down from the sky, or up out of the ground, or was born of philosophic speculation. Each had historical *human antecedents* that in time produce certain *human fruit*. The Frenchman Guizot, the English Buckle, inspired Morris. Six years later we moved to a tiny college at Morrisville, Mo., and the same Guizot and the Morris *Epochs* drove their lessons into each Senior High-School mind. When *Southwestern Methodist* was sold I was offered a place in St. Charles College and there Montgomery's *Leading Facts of English History* made each student see the ancestry of United States institutions. Four years later I was chosen as head of the Academy of Central College, and there the same 'Montgomery' was already the Academic Text—I had that class three years with scores of students—Then I went to University of Chicago. In 1905, called back to Morrisville, I found that same 'Montgomery' already in use; and I handled that class four years. When called to Duke University, middle-aged Jewish Rabbis of foreign birth, delighted with my Old Testament studies, asked me for a book that would give them a comprehensive understanding of Anglo-American history. I recommended the same 'Montgomery', which the publisher had carefully brought *up to date*. It delighted them; proved to be just the kind of book they wanted.

"But when I recognized that you were absolutely without discipline in observing human antecedents and consequents, I called your attention to some you *needed*. I told

you that the Prussians clung to paganism *for a thousand years* after Germans on the Rhine accepted Christian missionaries; that the Order of Teutonic Knights originating during the Crusades, when driven from Palestine, looked for like work in Europe. So they plunged into Pagan Prussia, slaughtering, massacreing, forcing a *nominal* Christianity at the point of the sword. That's why Hitler and Prussia can't think of *any other* way to propagate their faith. But you had never heard it. I recall what Bledsoe said of Rousseau—'But if we conclude Rousseau is not a wise man, whereunto shall we liken him? In this sudden transformation his feet strike the floor of the pit, and his ears shoot beyond the fixed stars'. But quadrupeds of such vast proportions are not dismayed by the fact that they stand upon foundations of the Inferno, ears amid the nebulae, eyes filled with star dust, they stare into nothingness and evolve 'hypothetical' speculations about the causes of all things. That is why intelligent humanists say that it is impossible for any professor of philosophy to write history—'Dr. A. brought me a new philosophy that explained all the observed facts of the Universe. I read it, and told him that the observed facts were not as he represented them to be. 'Then please tell me what they *are*, so that I may fit them into my philosophy!' he replied. For him there is no north, no south, no east, no west, no up, no down, in the Infinity of Facts! He has no moral compass; no intellectual conscience demanding everlasting precision.

"In concluding, I notify you that the ten scholarly productions of mine which I have referred to are commended by all users for their accuracy in information and their exclusion of guesses. In *our* field, precision of statement

is a matter of conscience. But you have no conscience in the great field of FACT. My students are all cautioned not to speculate; they are to wait for the next turn of the spade; the next new facts. My avoidance of sectarian exegesis has made them welcome to Catholics and the leading Protestant denominations all around the world, especially in Palestine. They went into all the Christian colleges of China and Burma, and are in some of India; some reached the English Universities, Cambridge, Oxford, Liverpool, London, British Museum and some of these saw that my work should be included in the great Coronation Edition of Burke's Landed Gentry (which you will not find in libraries here). My credit for precision stands for all time."

To a Judge:

St. Louis, Mo.
Feb. 26, 1944

Judge _____

"In my letter above referred to I failed to include a fact sharply emphasized by lawyers who know Southern Methodist law.

"As equipped with *printed documents* and Archives as no other Missouri Methodist has ever been, I was in 1915, chosen by the Historical Commission of the St. Louis Conference of the Southern Methodist Church as its permanent Executive Secretary. No rival or competing documentary equipment has been heard of. Methodist *Law* is the *primary* element in the *making* of Methodist history. *Without said law no* Methodist history would *exist*.

"This statement merely gives the (chronological *sequence* of events leading to present disaster. My uncle, Dr. John E. Godbey, was Directing Editor of the *St. Louis Christian Advocate*. He also visited the 1918 General Conference. On May 1st, he published a very strong article by Rev. H. E. Draper, Secretary of the General Conference, pointing out that a 'free pension' is alien to Methodist origins, and has proved *disastrous* to all sorts of organizations that have tried it. (*Go read those two columns*). In May 8th, is published the address of the Bishops; on page 9, they point out that Rev. John R. Stewart, Secretary-Treasurer of the general Board of Trustees, reports steady growth in the Superannuate Endowment, over \$500,000 cash with \$50,000 pledges yet to collect. Various Annual Conferences are building up their own funds as advised to do in 1832. Their total is \$725,765.60 cash. Total of the two \$1,275,675. 'Creation of a *new Connectional* Board to take over this work is for the General Conference to decide. But *experience of the past in our own* and other churches proves it is the part of wisdom to enlist the efforts of *each Annual Conference* in this enterprise; *one thing is certain; persistent efforts continued through the run of the years is the only thing that will give a complete success to any plan*'. (*The idea of raising a huge sum by a sudden splurge is a 'soap bubble'*). The propaganda machinery will grab a million or more that should have gone *without* overhead expense into the pockets of the most necessitious claimants."

A bishop and Judge are reminded:

At Annual Conference
October 11, 1944
St. Louis, Mo.

Bishop ———:

"The enclosed mimeo to Judge ———² is now seven months old. In said seven months he has not been able to utter one word of protest, nor dispute my facts.

—————

"Your making use of errors in printed Disciplines of the M.E.C.S. is nothing new. *Every* Southern Methodist Discipline since 1910, is stained by errors or unauthorized expunging. Anyone with *proofreader* training and common sense can see that.

"But a great *primary* fact which I have discovered since the recent General Conference in Kansas City, is that American Methodism had that error trouble *from its 1784 beginning*. There are in this city (St. Louis) conflicting and contradictory editions of the Disciplines of the *same year*. How this resulted from the lack of any printery *owned by* and *controlled by* the Methodists before 1828, this Annual Conference is entitled to hear in 5 minutes at this session. What method the 1850 General Conference provided to bar recurrence of such mistakes this Annual Conference is also entitled to know. The *Daily Advocates* of the General Conference of 1850 to 1854 emphasize this remedy. For 75 years they have been supposed non-existent. This whole Annual Conference can't find them. How I discovered them this Annual Conference is entitled also to know."

Letter to a Judge:

²The letter follows.

St. Louis, Mo.
March 30, 1944

Judge _____

Dear Sir:

"As Historical Witness concerning Methodist Law, officially commissioned by a Historical Commission elected by the St. Louis Annual Conference of the Southern Methodist Church, in 1915, to undertake a research into early Methodist history and law which would require many years, I was much amused by the total ignorance of the lawyers who talked to you about Methodist law in your Court. Had you known more of Methodist law yourself, you would not have tolerated them. Had you recognized that every American church has a body of law that is assured to it and safeguarded by the American Constitution, you would first of all have inquired what *our* law was upon certain points. But you have proved that you have neither historical nor experimental knowledge of the great legal-historical Methodist facts, and that you have little concern for Methodism's guaranteed Constitutional rights. Yet Methodism was the first of all the religious organizations in America to welcome George Washington to the presidency: a fact declared by Washington himself, with warm appreciation.

— — — — —

". . . I noticed during those three days, ———, that you would not permit any consideration of the activities of the Board of ——— between 1918–1940. You accepted the position of the current quadrennium, ———, that his ——— Committee was not related to previous

—— Committees, and must not be considered implicate with their management. But your declaration had six-fold weaknesses; first of all, you acknowledged that *no* historical data would support *your* purposes: thus unequipped you invaded *my* court, in which by special church commission and by patient acquisition and present possession of all necessary historical and legal documents, I am absolute master, and am protected by the Constitution of the United States.

“Second: You denied the corporate *continuity* of the
—— Executive Committee of Five, while its claimed Constitution asserts that The Five have authority to fill immediately *any* vacancy in their number, and to fix his salary, without any hint from anyone else. The Five are continuously self-perpetuating, originating, and changing and —— their own by-laws.

—————

“All this humiliation you might have avoided had you been willing to examine the Methodist documented law at each point, while it was before you. Seeing that the plaintiffs had no conception of the necessity of exact chronology of the successive incidents in 1918, I took some of my long-published official mimeos and combined them to *show* you the *exact chronological succession*. I wrote the plaintiffs that my *chronological* order of presentation must *control*, or they would lose their suit. My chronological arrangement of important historica which I had officially published during three years, filled 18 typewritten legal cap pages. I steadily kept before you the fact that if *you* would examine with me certain passages named, all wrangling would be eliminated, and much legal expense avoided.

—————

A letter at Conference to the Book Editor:

At Auditorium
Kansas City
April 29, 1944

Dr. Nolan B. Harmon, Jr.
Book Editor

"I had hoped to meet you and show you some visible specimens of editorial *failure*, in publishing the Disciplines. They occur in M.E.C.S. as far back as A. H. Redford's time: 1866. I have that record. My official connection with the publishing of Annual Conference Minutes and the like began in 1886 in St. Louis. I began collecting Disciplines and General Conference *Journals* at the same time. No other man in America has such a collection. And I also have *Reviews* of the whole series of minutes of certain Annual Conferences, published in certain *Advocates*: notable errors or deficiencies were in every annual issue. You see I have much critical experience with the Methodist Records.

"Since 1910 the Southern Methodist Disciplines have been fearfully *misedited*. In 1914, 26 Episcopal Decisions appear in the Discipline for the first time: while ten of those in 1910 Discipline *disappear!*—PLEASE EXPLAIN—Three years ago not one member of the Judicial Council *could!* Appointing Committees of Conference politicians to *AID* (or *trample*) the Book Editor was mere jackassery. But if you will accept the plan of every self-respecting *Review*—have proof of *each article* read by its author—you will get somewhere. That is, have each Board or Department to be included in the Discipline verify or attest the correctness of its own Departmental statement.

"Three years ago correspondence with the present Injudicious Council let it prove itself a farce. The correspondence was mimeographed and widely distributed. That under the Constitutional Amendment of 1870 the Church South has accumulated 190 Episcopal Decisions while the M.E. Church has only 75, is the cause of its discreditable immortality. Bishop John M. Moore approved all this correspondence. Unification must recognize *both* sets of Regional Episcopal Decisions, *not fusing them*, for *fusing* of *Regions* is impossible—(save by volcanoes!). The result is that *no one* in either region knows the decisions of the *other region*! So when Arthur Callahan of Maine, on 3rd day of 1940 General Conference got a unanimous vote that the Judicial Council should eliminate all discrepancies that had been creeping into legislation for Conference Claimants, ere the 1940 Discipline should be published, the result was *stupid* inactivity! You see it would take *two separate* Judicial Councils to do what the Callahan resolution asked. Further, as I wrote Bishop John M. Moore three years ago, we might as well shake dice for members of the Council as continue the present method, which does not assure us that *any nominee will know Methodist law historically*: and he who does not know it *historically* does not know it *at all*! One Moses is worth more than the whole Israelite *Mobocracy*. Several 'Nominees from the floor of the Israelite Conference' were competitors with Moses—but with what results?

"But since the ——— Council did not produce publishable defeated Conference Claimant's legislation for the Book Editors of the 1940 Discipline, what were the Editors to do? The M.E. nominee, ———, was sick, and could do nothing. Some M.E. volunteer thought he

would be safe if he copied *verbatim* several pages of stuff from the 1939 Discipline—was not that ‘Unified?’ *He did not know* that said 1939 Discipline was shot through with false requirements emanating from an alteration in an Episcopal Decision in the Southern Methodist Discipline of 1934, thrust in by the ‘Board of ———’, without General Conference authority, to spread its poison through all future constructive phraseology. And your 1944 ‘Committee on Conference Claimants’ cannot discern these poisonous errors! It is compelled to ask of some *historical authority*—And the same ——— ‘Board of ———’ can do the like as often as they please, under the heretofore conditions of publication, and with totally uninformed ‘Committees on C.C’. Your instantaneously pressing peril is that your present committee will make use of the said unauthorized fiction as the sandy foundation for further imaginative constructions of their own.

“My position since 1915 as Southern Methodist Historical Authority in Missouri Methodist Law and History, makes *any sort* of Methodist assembly in the state a legitimate object of inquiry and investigation. It would be a fearful assertion of subnormal intelligence on the part of your Committee, should any of them assert that they had no need of precise information concerning the development in ——— of the greatest peril to the honor of Southern Methodism that has yet arisen. A Presbyterian authority and state official has pronounced it ‘the greatest Christian scandal of the century’. Your Committee of 66 is notably ‘non-Missourian’, and consequently without the information needed for the intelligent appraisalment of the above Presbyterian scholar-verdict. But two of you are personal friends of mine,

who have received from me mimeo information which has not been challenged by any recipient; whether bishop or *Advocate* Editor, Educator or official. Should you have associates averse to receiving specific information, you are well aware that it is impossible for your committee to hold its meetings in a jug and pull the cork in.

"Now, as to my opportunity to gain specific information, I am the only person now living that was intimate from the 1917 beginning with the schemes of certain ———, who organized a self-perpetuating 'Committee' as a Board of ———, and tried to make the church at large *believe* that all it did was by creation and order of the General Conference. Proof of the character of that claim is in the hands of several active bishops. Further, I knew intimately every originating and every 'affiliated' actor in that tragedy: some as early as 1887: some from their college days, 1899–1902. *You* at last will recognize that it is not diplomatic to exclude your only possible source of first hand and accurate information. The critical historian is the court of last resort for all things human."

This note was attached to the following letter:

"Folks who have not grown up in ——— with this gang have never seen it!" A.H.G.

Durham, N. C.
July 6, 1944

Board of ———

"On reaching my rooms at 408 Milton Avenue, Durham, N. C., in June 30, 1944, after more than a year's

absence in St. Louis, I chanced upon a forgotten letter which you sent me a year ago in connection with the checks which the 'Board of ——— (1918ff)' has sent annually, dated July 1. In that letter you misreported the years of my active service and Episcopal appointment in Annual Conference as 29. I at once corrected you by sending you photostat of my official sketch published in '*Who's Who in the Clergy*', 1936, page 431. (It is included also, in the later *Religious Leaders of America* (1941?). I have sent the same photostat to a score of parties who had official reasons for doubting the accuracy of your 29. That sketch shows that my official activity as an ordained member of an Annual Conference began in September, 1895. I have my ordination parchment of that date. And my Episcopal appointments to various positions continued unbroken to October, 1934; making 39 years continuous service. I wrote you with that photostat that your Executive Committee of Five must recognize my 39 years activity, and that I should insist upon your committee making up the deficiency in my July 1 checks, resulting from your crediting me with only 29 years. Your president knows better. Did you not consult him?

"But on my arrival here, June 30, 1944, I received a like statement from you, with a check dated July 1, 1944, and again stating my years of service at 29 years, instead of 39. As above noted, you personally do not know any Missouri claimant's service record.

"So I made you acknowledge in that August, 1942, that you knew nothing at all of Southern Methodist *law* protecting Conference Claimants, and had never tried to *learn*: having neither a collection of Disciplines, nor of

General Conference Journals. And I used the facts in an OPEN LETTER to you in October, 1942; you have not *dared* deny publicly what I told you then; nor has anybody else denied it. Yet here you come July 1, 1944, repeating the misrepresentation of my years of service that you used for July 1, 1943.

"As for the title you print on your letter heads 'Board of ———', etc., you were Secretary of the Committee on Conference Claimants of the General Conference of ———. So you know that no proposition to change the name of the 1918 Board of Finance *ever* came before that General Conference. You have acknowledged that *to me!*

"The coiners of this unauthorized name also altered some of the fictitious 'Articles of Constitution' of the pretended Charter of July 27, 1918. Knowledge of this fact was also withheld from the 1940 General Conference.

"Your predecessor knew that your pretended new charter was unauthorized, and would never be printed. He wrote me so only two months before his sudden death, and sent me typed copy. Nashville parties were discovering and announcing the same *lack of authority* at the same time.

"Your Auditor's report shows administrative expenses nearly doubled. Your Quadrennial Report, page 18, tries to make preachers think the interest income all goes to Conference Claimants; but it reports *gross* income, omitting to mention how small was the amount appropriated to claimants.

"In your letter with check for July 1, 1944, you talk

of 35% increase during the quadrennium in the amount that Annual Conferences raised for their claimants. What has that to do with *your Boards'* handling of the funds entrusted to your Board? Absolutely nothing. No Annual Conference is authorized to raise one cent for your Board. No General Conference has authority to assess one cent for it.

Open Letter to Hon. ———

Department of Justice, Washington, D. C.

By Rev. Allen Howard Godbey

Durham, N. C.

September 4, 1944

"Your letter of August 19 (TCC:AB. hrs) (100-2-34) is as remarkable as the doings of the London Legal Circumlotion Office, pilloried by Dickens: its objective was always, 'How NOT to do it'. You may not know that Dickens brought about reformation in Chancery Court procedure. And you may not know that the *St. Louis Post-Dispatch* characterized your Department's handling of the seditionists case as 'a farcial comedy'. Another editor said more tersely, 'a howling farce'. The public prefers that your Department should leave the furnishing of amusement to other organizations. And you may not know that my former friend, Justin Miller, now on the District Court of Appeals, was invited to Washington some ten years since to assist in an effort to improve and speed up judicial procedure. You make it clear that further improvements are imperative. To effect this will it be necessary to change the political administration?

"Your opening sentence says that I am 'concerned with the activities of certain boards connected with the Methodist Church'. I am concerned only with the representations made by a single organization. This organization, calling itself a 'Board of ———', has claimed to have been organized by the General Conference of the M.E. Church South held in May, 1918. And said 'Board of ———' has also claimed that it was chartered as such 'Southern Methodist' Board by the State of Missouri. Had you read attentively the letter I sent to the Department you would have observed that indisputable documents of *record*, *demand* your inspection.

"This 'Board of ———' was originated by certain people when the U. S. entered World War I; and in ——— the self-elected 'Executive Five' announced where their main office would be. (Why did you not read *that*?) Hence in ——— *only* can certain suits be filed. Your advice to present all facts to Carlisle W. Higgins at Greensboro is wrong. It makes local lawyers laugh, because they know he has no more secular jurisdiction in ——— than he has in Turkey or Tokyo. And he has no knowledge whatever of the Southern Methodist laws that have been disregarded. *No other law* is in question. I would not show him anything till I had his written pledge to respect and abide by such *Southern Methodist* legislation in the case, as I might show him. No ignoring or trampling upon Southern Methodism's Constitutional rights can be tolerated, by secular authorities.

"Had you carefully considered my emphasized information that I, as a native Missourian, familiar with the projecting and developments of said Board of ——— from the beginning, had the *only* complete file of documentary records in the case, you would have come,

or sent an honest and competent representative, to examine certain passages that I have indicated in said records. Local Methodist and University lawyers, declare that you can do no less. For this 'Board of ———' extended its activities into *every* Southern State; hence something *more* than a lawsuit, manipulated by lawyers who know nothing of Southern Methodist law, is imperative.

"It seems necessary to call your attention to some very important law that is *ages* older than your Department, and will outlast all secular-governments. I am one of an immense army warned not to yield to unchristian codes or ethics. 'Do ye not know that the Saints shall judge the Social Order?' (1 Cor. 6:2-7) That is our never-ending commission. There will never be an age or a land where we will see no social conditions to be judged.

"*We* have to know more *kinds* of law, than your Department of Justice is *permitted* to discuss. Our authorized vocabulary is forceful and copious. We are to point out those 'So filled with strong delusions which they claim are from God, that they are totally given to believing lies, till they are damned', (2 Thess. 2:10-12). We are to denounce 'wolves in sheep-skins' (Matt. 7:15). Their evil *deeds* prove their real character, which the saintly clergy of the Man of Galilee are officially commissioned to judge and condemn. In Matt. 23:13, we are shown a pretended religious scholarship, fruitful in frauds and shams, and we are commissioned to speak as our Teacher spoke. In verse 14, we are shown such vermin posing as givers of great wealth to religious causes, when said gifts actually consist of confiscated scanty crops and wretched

homesteads of helpless and evicted poor. Judea swarmed with such lost sheep without a shepherd. Such villainous priest-craft were to receive the greater damnation, said the Preacher Rabbi from Galilee; and *we* are commissioned to pronounce such greater condemnation of the like villains of our own day. We are to point out 'snakes and viper broods' that are certainly most damnable—damnable—damnable (Matt. 23:33). You men of secular courts are given no such commission, because you have no such moral and spiritual vision. The commissioned clergy of this Seer are to expose and denounce pretentious religious institutions that are actually 'dens of thieves' (Matt. 21:13).

"We are to denounce pretended religious endowments that will leave even a father or mother to starve because all of their son's property has been 'dedicated' (*Qorban*) to God. Actually it has brought the rascal and his *heirs* a large 'annuity', (Mark 7:9-13). Such 'temple den of thieves' is recorded in Egypt, 3000 B.C. Modern rascals did not invent a *new* 'Graft' masked as 'religion'. Was their lack of originality due to an Egyptian Darkness of intellect? 'Vain is their worship of Me, when they abandon the Inner Laws of God and substitute prescriptions of men!' 'As I have pointed out to you the Truth (John 8:40) does your department wish to kill me?'—'Ye are your father the Devil, and the lusts of your father ye will do', continued this strolling 'Professor-Carpenter' from Nazareth to the Jewish Judiciary of that time, (John 8:40). We of an *Episcopally* ordained and organized clergy are officially authorized to speak likewise. President Roosevelt for the Episcopal Church and Frank C. Walker for the

Roman Catholic Church will tell you the same. President Andrew Jackson said to a Presbyterian clergyman who asked for a political appointment, 'You hold a higher commission than I can give you. If you fulfill its duties faithfully you will have no time for the political questions that must fill my time'. New York papers published the story the year Jackson died. Again, your Department is notified that the Constitution of the United States does not give it authority to question *any* ecclesiastical verdict or sentences of 'damnation' that may be pronounced by any ecclesiastical group. It is compelled to accept and approve the ecclesiastical damnation presented in the documents of record which I have placed before you.

"There is no other alternative. All that I have shown from the Annual Bulletins is most damnable—damnable—damnable!—Profane language, did you think? Unfit for the mails? That would be blasphemy. You might as well charge Jesus of Nazareth with fornication or murder. Mr. Frank Walker, as a devout Catholic, will assure you that '*Damn-amus—damnamus—damnamus*' remains the official form of Protest of the Latin-speaking clergy of this day. He will assure you that the regular terminology of the Latin Bible is not 'profane'. And he can assure you that the Constitution of the United States does not permit any secular legalist, from lawyer or justice of the peace up to Supreme Court, to define *what* is 'profane'. That is a peculiar function of the Churches; for *profanum* is an ancient Latin temple-term."

To a Bishop:

Durham, N. C.
December 6, 1944

Bishop ———
—————

“Josephus tells us that the Jerusalem priestgang that made the temple a den of thieves, in their head-long gallop to ruin would send their servants into the harvest fields to ‘beat’ large tithes out of the wretched peasantry, ‘for the greater glory of the temple’; while at the same time they let poorer priests starve to death. (Antiquities, Book 20, Chap. 9, Par. 2). But you may not approve lessons from Josephus. But you can understand that a call to a New Financial Crusade makes some of us wonder if you bishops will be as negligent of *safeguarding* as you have been for 26 years past.”

To the Methodist Publishing House:

Durham, N. C.
January 6, 1945

B. A. Whitmore
Methodist Publishing House
Nashville, Tenn.

“The Editor employed by your *printery* (Dr. Curtis B. Haley till recently) not being a creature of the General Conference, has always been the final authority as to the *accuracy* of any Discipline: no legislation being valid if *misprinted*. Your Nashville printery has had occasion to stamp certain pages of a Discipline as *void*, or ‘withdrawn’, as the cheapest way out of a sudden emergency: thus avoiding immediate reprinting of the entire Discipline. I have copies of Southern Methodist Disciplines so marked. That same emergency necessity is now be-

fore you, owing to certain errors thrust into the Discipline of the Uniting Conference, as shown by a Discipline owned by the late Bishop Collins Denny. No man on earth, South or North, is entitled to dispute this document. I showed it to the United Judicial Council, in April 1942: no man, South or North, dared dispute it.

"The 1939 Discipline of the Uniting Conference at once caught my attention as Specially Commissioned Historian by certain changes in Southern Methodist procedure not authorized by the Uniting Conference. Our mutual friend, Dr. Alfred F. Smith, Editor for the Church South, wrote me that he could not learn who did make them. Dr. John W. Langdale for the M.E. Church, disowned them.

"Your printery has still the same *natural* authority and right of self-protection that it had when Curtis B. Haley retired. And in matters affecting the *special* organizations of the M.E. Church South, no member of the M.E. Church has any right or reason for protest. Our nominal Unification was made with stipulation that all *specific* legislation in Southern Methodist Disciplines should be retained. See page 25, Article VII in 1944 Discipline: and page 14; paragraph 10, no. 2. This is an Amendment to the Constitution adopted by the General Conference of the M.E. Church South in 1870. The M.E. Church had to accept it at the Uniting Conference, as a pre-requisite to nominal unification.

"Here I may remind you that before 1828, American Methodism had no control of any printery at which it had work done—hence repeated contradictory errors.

“When Nolan B. Harmon asked of me how much authority the law of the M.E. Church South gave him (1850, 1854, 1858), I wrote him that if he made his main office in New York, he could not prevent tampering with the printery at Nashville. Conversely, your printery can instantly suppress, in its *own defense*, material shown to be fictitious.

“Then, in Section 1341, is a sudden shift to decisions rendered by Judicial Council of M.E. Church. Why was there not a heading put in to show these are of Illinois Corporation and with these M.E. Decisions thrust in, why are 190 known and recorded Episcopal Decisions of the M.E. Church South forced out. It looks like John M. Moore was over anxious to be swallowed whole by the Yanks. Then section 1342 introduces Minister’s Reserve Pension Fund—but the M.E.C.S. never had any such Fund. Why was the heading ‘Illinois Corporation’ omitted? Who made such ‘hash’ of incongruous systems? Not John W. Langdale: he was sick. Not Alfred F. Smith: he repudiates the whole mess. But why does 1940 copy 1939 verbatim in page after page? Your printery can protect itself, by marking pages—of the 1944 Discipline that fuse the 1918 ‘Board of ———’ with Methodist legislation, as ‘withdrawn’; all that fuse Annuity schemes and Reserve Pension Funds with Southern Methodism mark as ‘withdrawn’, for we never had any. Then a General Conference more respectful of Methodist Constitutional Law, and Southern Methodist Constitutional Amendments may be held.

'There was a young lady of Niger,
 Who smiling rode forth on a tiger.
 They returned from the ride
 With the lady inside,
 And a smile on the face of the tiger!'

"The Southern Methodist Church does not propose to ride inside a 'Constitution-Be Damned' Yank Tiger!"

Mimeo of March 9, 1945 (no address).—Anonymous!

". . . The St. Louis Conference Minutes for 1943, pages ———, published a "Statement of ——— Concerning Board of ———" which is untrue in every paragraph. But as no bishops *names are signed* to it, the whole document is *legally nullified* by that fact.—*Second*, I was at the Conference Rooms daily, to receive or send out mail. No charges were preferred against me: no one *dared* prefer any. I was passed as blameless in life and administration (pages 24:10).

"Third: had criticism of me or charges against me been preferred against me by the bishops of either Southcentral or Southeastern Jurisdiction, it would have been the duty of the Secretary of either Jurisdiction to send me a copy of such charges. That I received *none* makes this whole case against me recoil.

I have copied their revelations faithfully.

"*Fifth*: the assertion that in February, 1940, a new charter was procured is untrue. The petitioners merely asked for a change of name in the old secret charter which

was *without* church authority. I hold certificates from the Circuit Clerk, concerning the genesis of that *original* charter. ——— has never made any research. *Sixth*: that the General Conference in May 1940 found no fault with this change of name is true, because that General Conference *never heard of it!* Executive Secretary ——— was a member of that General Conference, and of its Committee on Conference Claimants. He had the authority to initiate any change in existing charter relations. *But he knew that* the charter under which he has been working for 22 years *was never authorized by any Church*; hence he could not *ask* anything from *any Church*. He knew a 'church charter' could not be made till the *existing* Board *surrendered* its state charter and holding to *receivers* named by the church. So he sat silent through the whole Conference, never speaking upon anything! as present Executive Secretary ——— has acknowledged. As for ———'s asserted 'new charter', ——— saw that it existed only in the *ignorance* of ———: so he flatly defied ———, and refused to print that stuff! So he wrote to me, and to others. Upon request he sent two typed copies to me, and some friends; repeating his assertion that the pretended 'new Church Charter' *would never be published*. As an old student of mine he maintained most cordial relations with me up to the day of his death: for he was *never* a member of the '——— Committee' of inflation days: but always on the *Auditing Committee* to aid in determining what should be gotten rid of!

"Now beginning with actual legislation in behalf of worn out preachers or their bereft families (now called 'Conference Claimants') very little was done during the first fifty years after the Revolutionary War: Which fail-

ure was keenly felt by all. So at the General Conference of 1832, Dr. Nathan Bangs of Maine and Dr. William Capers of S. C. brought in a memorial stating that the failure was due to lack of intelligent publicity. And their proposed remedy was that each Annual Conference should announce in its minutes what it ought to raise during the ensuing year; and the next year should report what it *did* raise: sometimes less than ten percent. All bishops were required to ask reports on these points at each session of an Annual Conference. As to method, each Annual Conference must *choose its own*: the General Conference had no authority to prescribe methods. Each needy superannuate or bereft family's condition must be stated to his *own* Annual Conference by the *pastor of the charge where he resides*. No other person *can* officially inform the Conference—small frontier conferences supposed that the Central charter Fund and Book Concern profits were large enough to care for all superannuates. That was not true. Each Annual Conference should raise as soon as possible a Superannuate Endowment Fund, the income from which should be shared by its own Superannuates—should time of service be considered, in making annual distributions?—Now the Rules of Order of the General Conference required that any paper presented should lie upon the table three days before being called up for final action. But this proposition lay on the table seven days before being called up.

The Conference was emphatic in its repudiation of the time of service as consideration in making awards to claimants, for the obvious reason that a man of long service might have accumulated considerable property; while the neediest claimants might be the family of a good man stricken down early in his career, leaving a

young family penniless. So the decision was that grants were to be made according to the *relative* necessities of the respective claimants. All thought of fixed annual pension was repudiated: there was no permanent endowment fund from which such annuity could be paid. This law of 1832 has remained unchanged, South and North."

The Southern Methodist bishops knew that certain individuals were sending to Atlanta a proposition diametrically opposite. They wanted to get all Endowment Funds raised by the Southern Methodist Church into their own hands. They wished first of all to get the more than \$500,000 existing Superannuate Endowment Funds out of the hands of the General Board of Trustees at Nashville.

"They also wished to absorb the funds raised by Annual Conferences for their own claimants, distribute them in a reduced way, thus getting a profit for their own 'Holding Company'. They wished also to tax each Annual Conference Board a sum to add to their permanent capital. They also wished to take from every claimant the right to have his situation reported to his Conference Board *by his own* pastor! And they wished to plunge into a cyclone campaign, spending a million or more in wild propaganda in a relatively short time. (Actually, they spent over \$1,083,000 that way.)

"As for the General Board of Trustees at Nashville, when they turned over \$500,000 of Superannuate Endowment money to a new self-styled Board, why did they not also appoint a permanent Auditing Committee requiring annual accounting?"

To Bishops of Southeast and Southcentral Jurisdictions:

September 18, 1945

"As for the above-mentioned errors in the Discipline, you have known for more than a year that the printed proofs are abundant, but you have not cared to look at them. All the documents were assembled in St. Louis for several months for your personal inspection. *No one* has availed himself of the opportunity.

"Your lack of knowledge of the Episcopal Decisions accumulated before your several consecrations has resulted in some of you giving reverse decisions, without knowing that you were doing it. But the Critical Historian, who is the Court of last Resort for all things human, will never pardon you, any more than he will pardon the fanatics of the Salem witchcraft, or Council of Salamanca, or the Sanhedrin of the Crucifixion.

"You forcibly recall one of Ambrose Pierce's 'Fantastic Fables':

"The Justices of a Supreme Court were sitting by a river, when some aged travelers came and said:

"| 'We wish to cross. Would it be lawful to use the boat?'

" 'It would,' was the reply. 'It is our boat. It has been officially chartered. Here is the Certified Charter. We sit in the boat every year. Your legal rights are unquestionable'.

"The aged travellers thanked the court and went on

board. But the treacherous pilot had scuttled the boat. It sank, and the aged travellers were drowned.

“ ‘Heartless men!’ cried indignant spectators. ‘Why did you not tell them that your boat had big holes in it?’

“ ‘The matter of the boat’s condition and of the pilot’s character’, said the great jurists, ‘was not brought before us!’

Dr. Godbey draws up a grand summary and a terrific blast:

Durham, N. C.
June 3, 1946

Open Letter
To Bishop ———:

“Neither northern nor southern General Conferences have made any alteration in the 1832 plans originated by Nathan Bangs of Maine and William Capers of South Carolina. And no Annual Conference has authority to change it. Also the question was before that 1832 General Conference: should annual relief be for time of service, or for special necessity? And ‘time of service’ was forever ruled out. And no Annual Conference has any authority to put it back.

“Bishop Moore knows that there is no connection whatever between the 1832 legislation and any ‘participating pension’ insurance scheme. Northern Annual Conferences continue to distribute to their claimants just as before through their ‘Boards of Stewards’. Bishop ——— has been remiss in his duty as Chairman of the Executive Committee in not keeping the

uninformed South incessantly warned that there is no legal or logical connection between Annual Conference distribution to the most necessitous claimants, and any 'participating pension' insurance scheme. As one result, a concern representing itself to be authorized by the 1918 General Conference has in some Annual Conferences seized the distribution to their Conference Claimants, greatly reducing the allowances of the neediest. And negligent bishops can let such infection spread like typhus or small-pox.

"Now Bishop ———, as a member of the 1918 General Conference, knows it did not create or authorize a concern calling itself 'Board of ———'. This title does not appear in the *Journal*. But on July 20, 2½ months after said General Conference adjourned, five ——— individuals filed 'Articles of Incorporation' of said 'Board of ———' in the Circuit Court of ———.

"First I trust no man's memory. In fifty years I have never met two old people who could agree about details concerning their forebears. I have repeatedly found family legends telescoped together and transferred to another time and place. The story told about Moses in an ark in the bulrushes was told by Sargon of Akkad in Babylonia, about himself, 1200 years before Moses' time. But history means *documented* fact and place and time. I have more than 500,000 such *file facts*, on many topics: I add thousands every year. (2) I keep a diary accounting for every minute of my time, and every personal contact. It has confounded fools in court several times, with its recorded alibies. Right there ——— *breaks down*. He has repeatedly sent me important information by pen, keeping no copy—so now I have him confounded

in some matters of first importance. (3) For years I have kept Chief Justice John Marshall on the constitution, in my library; and I have seen Annual Conferences and bishops tricked into lawless and unconstitutional acts several times. (4) Because known in my native Missouri as concentrating upon historical research from 1883 to 1915, the St. Louis Annual Conference Historical Commission to 'Recover Lost Missouri Methodist History' made me the 'Executive Secretary' of that 'Endless Task', in which every conference West of Ohio is directly concerned; for all were cut from the original 'Missouri' Conference of 1816.

"Now here we collide with Bishop Angie Frank Smith. When my attention was suddenly called in fall of 1940, to the fact that the Board of ——— had seized control of distribution to Conference Claimants in ———, I at once glanced at the Minutes of other Annual Conferences. Among them I noticed that the Texas Annual Conference was distributing according to time of service, instead of according to special necessity as decreed in 1832. I immediately called Bishop Smith's attention to the fact, and he replied that such was the law of the Texas Conference. But Asbury in the 1808 beginning had warned Annual Conferences that none of them were free to disregard legislation by the General Conference. And that remains the law. Then as Executive Secretary to recover lost Missouri Methodist History I have another claim upon Bishop Smith's attention. On September 17, 1832, James V. Watson was admitted on trial into the Missouri Conference at Pilot Grove, Cooper County, Missouri. Of English birth and early training, he was then only 18 years old. In 1833, at the Mountain Spring Camp Ground in Arkansas, the

marvelously eloquent John B. Denton was son of an illiterate blacksmith, and his Missouri wife taught him to read. Watson was to become editor of the *Northwestern Christian Advocate*, Chicago, and give Denton literary immortality in its columns, and in his selection of 'Tales and Takings' from its columns—material which Watson thought should not die. This volume came into my hands when I was nine years old. My immediate point is that Methodism was officially introduced into N. E. Texas by Missouri Conference men who had not discarded the 1832 legislation. At what later time the Texas Conference did so I leave to unappreciative bishops to determine.

"Now the Missouri Conference had all Arkansas as a 'District', from 1820 on. When J. V. Watson was admitted, 'Red River' was announced for the first time—'to be supplied'. The next year, 1833, Richard Overby and John B. Denton are appointed to a new 'Mount Prairie Circuit'. With 'Red River' still to be supplied the appointees had license to range widely across Red River if they should see occasion. In 1834, Denton appears on the Little River Mission coming into Texas on that side. His marvelous eloquence made friends call him 'Paul' because they imagined Paul was a great orator. Discontinuing connection with the Missouri Conference he began to practice law, still preaching much. When the Texas Conference was organized 1836, Denton was assigned in 1837, to the Sulphur Fork Circuit two years. Then practicing law again to support his family, he still was called upon to preach much. In 1841 he announced he would give a barbecue introductory to a camp meeting—in the present Tarrant County, and 'there would be better liquors'—After an opening prayer and thanksgiving that touched all hearts, an insulting liquor outlaw de-

manded, 'Where is your better liquor?' Springing to his feet and pointing to the gushing fountain, Denton burst into an apostrophe to water that remains a classic in collections of 'Temperance Declamations'; highly popular in Southwest Missouri when I was there, 1879ff. A few days later news came that Caddo Indians had broken loose, murdering and burning near by. Denton at once called for armed volunteers and led them in pursuit, 'performing prodigies of valor', says Dr. Watson, till shot in the back by his 'better liquor' beggar, Col. Watt Foe-man. But this pioneer Missouri Conference missionary martyr for temperance has his monument; the County Seat, *Denton*. But a modern compiler of Texas Methodist History mentions the *Northwestern Advocate* of 110 years ago. So you Texas-reared bishops may have missed this story. My original point being that various Missouri Conference pioneers sent to Texas had not discarded the 1832 rule for distribution to Conference claimants. I will go further and say that no Texans had done so till an alteration was slipped into one section of the Discipline of 1934. Not a single bishop noticed it; collectively they held 48 Annual Conferences before I pointed it out. And that error has been repeated and expanded in every Discipline since nullifying all sections collaborated with it. And what do *you bishops* do about it? Have you read proofs on Episcopal decisions to insure against such errors? Can you remember now which error I refer to?

"Then Executive Secretary ——— intrudes upon our attention again. In the *Christian Advocate* for March 2, 1944, he rightly emphasized Regional or Jurisdictional Conferences as the 'corner stone' of the current effort at improvement. But he writes that this idea did

not begin till 1934. But the historic fact is that this step was sharply defined by the General Conference of 1874 in response to the suggestions made by Dr. Job M. Baker, of the Trinity River Conference, since the Southern *Advocates* were seriously discussing the necessities of some regional readjustments in the interest of greater efficiency. So in the *St. Louis Christian Advocate* of November 19, 1873, on front page, Dr. Baker published 27 inches broad column proposing at least five regional conferences: four white and one black. The lines of white division close by approximated those at present accepted, with one exception: the rapid expansion of the West compelled us to cut Dr. Baker's West region in two. But his Negro division was simply the C.M.E. Church, with which other Negro bodies might fuse if they desired. Our not doing so is a colossal blunder. Dr. Baker asked that other *Advocates* copy his article, that there might be ample discussion in the five months before the General Conference. And there was: and the 1874 General Conference was strongly influenced by Dr. Baker. He did not understand the Fraternal Commission appointed by the M.E. Church to seek reunion; it was merely to define more fraternal coöperation between two independent, legal, and coördinate groups. So when the Cape May Commissioners met, the Northern Commissioners said they could find no objection, they had not come to discuss reunion; they had no authority to *propose* it or to accept it; and did not believe it would *ever* be desirable. This appeared in all Southern *Advocates* of the time. Yet Bishop —— has spent 48 years in Texas without showing any knowledge of the original 'corner stone' man, Dr. Job M. Baker. Hence his above cited article of

March 2, 1944, volleys much imaginative verbiage where concise historical statement would have served him better. For Dr. Baker was a survivor from Asbury times, was 80 years old, and 60 years in the ministry; was a doctor of medicine as well as a preacher; and had sometimes been appointed District Medical Officer for Indian Tribes. That any present Methodist Bishop from Texas should be unaware of all this bodes ill for the future.

"But ———'s premier self-advertisement is this. Laymen for years have complained that they could not find the Methodist law or the Episcopal decisions upon certain legal matters. I wrote Bishop ——— that our law of 1870 must be obeyed; all Episcopal decisions must be collected into a special subsection of the Discipline, which may be also published separately, for convenience. He answered that all our Episcopal decisions had been swept away by Unification. (Yet he had been announcing that the Unifying Conference of 1939 could not change *anything*!) By my edition of Chief Justice Marshall on page 530, No. 73, says that 'a clarifying judicial construction becomes as much a part of the Statute as the text itself'.

"Again, John Marshall (page 538, No. 11) enounces the ancient legal maxim that the time and the circumstances of any legal enactment are the surest guide in expounding it. 'The intent of the makers must be discovered' (page 529, No. 70). Dr. David Sherman in *History of the M.E. Discipline* (3 editions, 1874ff) recognizes that it is impossible to understand some changes in the Discipline without this historical recourse. P. A. Peterson in his *History of the M.E. South Discipline*, approves and follows Sherman. But ——— shows no

knowledge of certain great Methodist historic issues nor of the ancient Constitutional maxims to be followed in their adjudication.

"He illustrates the fact that one who has stuffed himself with graduate and post-graduate courses in *various philosophies* often fails in the facts of history and the humanities. But the ancient maxim cited by Justice Marshall means that the *critical historian is the court of last resort in all things human!*"

"Bishop Smith asks our attention again. The third restrictive rule requires that each Annual Conference remain judge of the character and competence of its own men; and that each preacher has a right to be heard by a committee of his own conference! But at the 1940 General Conference Lewis O. Hartman, seeing local University men take Emeritus relation to devote half-time to publishing, imagined that preachers might do likewise. 'Some of our most useful pastors are in this retired relation'. Bishop A. F. Smith, in the chair when the vote came, said, 'Brethren, this can't last beyond next General Conference', meaning that another General Conference could reverse this one. He overlooked its unconstitutional character! So did every other bishop, and every member of the Judicial Council!

"Again, reverting to ———'s unconstitutional discard of all previous Episcopal decisions; in April, 1942, I brought my *collected* proofs of errors in the 1940 Discipline, before said Council in the Stevens Hotel, Chicago. Very cordial at first, I finally sat with Bishop Denny's proof of the errors in my hand, an hour and a half while the Council debated whether to look at Denny's Discipline or not. Finally they *didn't look!* In

the end I saw the real trouble. The M.E. members did not know the 190 printed M.E.S. decisions! And the president and secretary of the Council, to whom all inquiries were to be directed, were both 'damn Yanks!' Imagine them fumbling with an inquiry from benighted Texas, eclipsed by ———.

Albert Taylor Bledsoe, Southern Theological Protagonist of the 1870's, said of Rousseau, that 'his ass-piring ears shot beyond the fixed stars!' I wrote ——— that no nominee for the Judicial Council should be *considered* if without the *historical* knowledge of Methodist law, which John Marshall's maxim requires.

"But on the inalienable rights of all superannuated preachers, hear Bishop Baker on the Discipline. (1860, page 49ff), 'A superannuated preacher possesses all the rights, powers and prerogatives of an effective preacher, in any Annual Conference. He may serve on any Committee or Board, vote on any question, represent an Annual Conference as a delegate to the General Conference. And whether he resides within or without the bounds of the Annual Conference of which he is a member, he is entitled to a seat in the Quarterly Conference and to all the privileges of membership in the church where he resides.' This dates from 1832, and is substantially repeated in M.E. Discipline, 1924, p. 162.

"Now I have personally seen all this in action. I was in St. Louis, May, 1890, when the Chairman of the Virginia delegation was Dr. John E. Edwards, 84 years of age, with the remarkable record that he had always been a station pastor. As chairman of his delegation he was a member of the Committee on Episcopacy. The Chairman of the Southwest Missouri Delegation was Dr. Na-

than Scarritt, who ordained my father Elder. He was our greatest educational statesman, Supernumerary because of health, he was elected to the General Conference, and came to press the acceptance of his offer of a training school for Lady missionaries at Kansas City. Book Editor, W. P. Harrison, in our Quarterly Review, noted other cases. I became assistant editor of *Southwestern Methodist*, St. Louis, in November, 1886. J. W. Cunningham of the Kentucky Conference, superannuate, became Kentucky Editor of the St. Louis *Christian Advocate*, City Missionary, and was member of the St. John's Quarterly Conference. Add that the Gen. Conference, 1846, 1850, 1854, 1858 advised that Superannuates always be given preference for appointment to schools if equipped to do the work.

"N. B. Now what do our bishops amount to? In 100 years Collins Denny is the only one who read proofs on the Discipline to see that it was correctly printed—since Bishop Wilson died we have not had one who kept the church clear upon the inalienable constitutional rights of Superannuates. We have not had one who knew our Methodist law historically. So when outrageous errors were crammed into our Disciplines—beginning twelve years ago—there has not been one who challenged such publication and demanded its withdrawal. Why should we have any bishops at all?"

Dr. Godbey spent over five years fighting for the proper support of superannuates and families of deceased ministers, based on the special necessity of each individual case. He maintained that this was the valid law of his Church since 1832. There was no insurance or participating pension system in his Conference and there never

had been any such plan. The individual case plan also seemed to Godbey as the eminently fair and Christian way. However, payments continued to be made on "years of service" basis. Even this system severely penalized the Doctor since he was never given credit for his ten years of very active ministry in Kentucky (1917-1926). Board officials persistently refused him credit for this period because of a mere fictitious technical superannuation prior to the 1917 appointment. Dr. Godbey never succeeded in having this gross injustice corrected.

CHAPTER 13

CLOSING INCIDENTS

President Flowers, of Duke University, was approached in January, 1941, and asked to have the University grant Dr. Godbey an adequate emeritus stipend. This would permit him to continue his vast research program in comfortable surroundings, free from the pinching poverty which had been his lot for nearly ten years. It was hoped that the University would grant Dr. Godbey at least \$200.00 per month. However the final decision was to allow the Doctor only \$10.00 per month from the Golden Cross Fund.¹ This was a charity fund especially set up for the care of poor preachers who needed hospitalization. How it must have galled the great scholar to have been made the object of this charity pittance! If the Salvation Army had not taken him under its care Dr. Godbey would not have enjoyed the barest necessities of life. Thus did a "church" University, with exquisite pagan sentiment, neglect one of its own retired Professors, an heroic pastor and one of the great scholars of all Christendom!

There was no notice that the monthly check from the Golden Cross fund was to be discontinued. The check for December, 1945, and that of January, 1946, were not received. An inquiry to the President's Office brought the following reply:

¹The monthly check for \$10.00 was not made out to Dr. Godbey. It was made out to the writer who endorsed the check and turned it over to the Doctor.

Duke University
Durham
North Carolina

January 26, 1946

Duke Hospital
Office of Chaplain
Reply to Undersigned

Mr. C. H. Brannon
State Entomologist
Raleigh, N. C.

Dear Mr. Brannon:

This is in answer to a card from you to the President of Duke University. The check for neither December nor January was sent. At the time we decided to send you a check monthly for your friend, we thought that he was a most charitable person and decided to do an irregular thing. The purpose of the Golden Cross Fund is strictly for hospitalization for charitable patients. After doing this for nearly five years we decided that we could not continue it and that arrangements should have been made for your friend. For this reason we asked the Treasurer of the Golden Cross Fund to discontinue this contribution.

With sincere regards for you and best wishes for your friend, I am

Very truly yours,

F. S. Aldridge

FSA-f

For some reason Dr. Godbey's name seemed to be taboo and he is only referred to as "your friend". Just what was meant by, "arrangements should have been

made for your friend," the writer was never able to learn. Since the letter was dated January 26, but was not post-marked until January 28, it was presumed that the letter had been submitted to the President for approval.

Dr. Godbey tightened his belt and continued to work. He paused long enough to send the State Department a letter, about Russia, which they were probably amazed to get:

Durham, N. C.
July 24, 1946

Hon. J. F. Byrnes
Secretary of State
Washington, D. C.

"As one widely informed on the historical study of legal institutions as presented by Sir Henry S. Maine in his *Ancient Law*, I wish to protest against the misuse of the term 'Communists' as descriptive of present Russia. The Englishman D. McKenzie Wallace published his study of *Russian Village Communities* in 1876. It portrays the *autonomy* and independence of each and all: each is a *MIR*, or 'World' to *itself*. So are all other little agricultural communities. But Stalin has *crushed* all these, starving tens of thousands to death with his totalitarian dictation, which is as ruthless as Hitler's. He destroyed *millions* of the *Kulak* land owners (See *American Weekly* for Jan. 1940ff). His recent sudden demotion of 400,000 from the Crimea *et al* is the same old pagan totalitarianism. The ordinary journalist is neither historian nor sociologist, and propagandists can prod them to misapply the term 'Communism'.

"*Second*—'Democrat' and 'democracy' are Greek terms: invented by Greeks, and *eternally* contradictory

of all totalitarianism. In April, Gromyko at a hunch from Stalin announced that these Greek terms were being applied to various Stalinized institutions. It recalls the college quip, 'if you call the contents of a privy *cologne*, will it then *smell* like *cologne*?' Such perversion of our western political term is deliberate forgery: an attempt to get political objectives 'by *false pretenses*. Consider the Greek tale of the ass that strutted in a lion's skin. Such misuse of our term 'democracy' calls for stern rebuke. Those wishing to use *our* terms must accept *our* corresponding institutions and culture.

"*Third*—Walking out of the UNO Council in April was an amusing megalomaniac *puerility*, equal to a kindergarten kid's assuming that a *school* had closed because *he* had walked out. President Lie should enounce that anyone who tries to delay action by walking *out* do thereby *forfeit* the right to be heard *any* further upon said point.

"*Fourth*—in 1750 there were about 500,000 Jews in Russia. The Greek Church, *ethically* decadent, had become the servile tool of an oppressive nobility. So a movement of *village* communities into *Judaism* began; so that in early 20th century there were 10,000,000 poor Jews in Russia: a fact approved and *attested* by Polish rabbis who have read my *Lost Tribes a Myth* (Duke University, 1930) and have been three years in my seminars at Duke University. Stalin is deliberately trying to use the UNO as an *agency* for *religious persecution*. This we must sternly oppose.

"*Fifth*—English and French statesmen seem to have forgotten the tripartition of Poland, by Frederick II of Prussia, Catherine of Russia, Maria Theresa of Austria, 1770ff. The hatred of the Greek Church for the unswerving *Romanism* of Poland was one factor in this interna-

tional crime. A *reconstitution* of Poland would checkmate much Stalinism. Current journalists show no knowledge of all this. But we cannot allow the UNO to be used as a *tool* of persecutors of *any* religion. Tolerance must be *universal*."

Allen Howard Godbey
Emeritus Professor²
Duke University

The President of Duke University is given information which Dr. Godbey thought that he ought to have:

Durham, North Carolina
August 9, 1946

Dr. R. L. Flowers:

"I have told you how and why I was invited to Duke University. I add that never in all my life have I applied for a position anywhere. Positions apply to me. I have refused school positions, university positions, because I saw partisan politics involved. I did not apply for a position in the University of Chicago. But President William Rainey Harper discovered that I was doing a work that no one then in the Semitic Field was doing: he invited me to come to University of Chicago and introduce my methods. When I began translating the Code of Hammurabi in January, 1903, ———— was there listening to an Introduction to New Testament Study. He knew no Hebrew: was not interested in Biblical Archaeology, nor in anthropological studies made by great missionaries. What reason Dr. Few had for accepting him I do not

²It should not be inferred that the Doctor was now receiving an emeritus stipend from the University. Duke University never paid Dr. Godbey one cent of an "Emeritus Stipend".

know: but he planned at once to take the direction of Old Testament study out of my hands, when his library was empty of all the aids he should have bought. Finding he had been at ———, I made two visits to that ——— school and found that its library had added no Old Testament helps since 1907, and that ——— was not known to have any library himself. When he ventured to get ——— to make a thesis with him instead of with me, the head of the Department, there were many mis-statements in it. I took care that it should be withdrawn.

“Now taking up my mimeo of October 21, 1944, I found ——— in the same fix. The first week I was in Durham he took me into the U. Library to show Trinity College was ‘passing on’. Of the whole field of discovery in the cuneiform field there was only Layard’s *Discoveries*, of 1836, when the authoritative volumes in English numbered many hundreds. I had been reading volumes of missionary life and achievement since I was six years old. But of the scores I had read, there was not one in the Library. Of more than a thousand volumes of travel and research in pagan-Moslem lands there was not one. The old Trinity Faculty stamped upon their library the fact that they were without missionary spirit, and that their interest in things anthropological was sub-normal. I saw that I must draw extensively from my own private library to place upon the reserve shelves for my students. I read 10,000 Book Reviews at Chapel Hill, to see what recent books might be advisable for the School of Religion library. As for ———, I add this fact: Mr. Breedlove had taken in libraries containing volumes of great value in old Methodist history. I salvaged some: three or four of my more enterprising students did. The rest ——— allowed to go in the exchange

dump. He let Russian or Polish books be catalogued as HEBREW! (which he had not studied). And I had to send Rabbi Williamowsky to the cataloguers to straighten them out. Similarly ——— had minutes of the Wesleyan Methodist Conference of England catalogued as *Minutes of the MECS*. I straightened out quite a bundle of these puzzles. He wanted ——— to write a B.D. thesis upon the Vanderbilt University Case. ——— came to me for accurate information. I told him that he would have to go to Nashville and read the whole discussion in the columns of the *Nashville Banners*, there were no original documents here. ——— would not let him go. So ——— arranged ——— prejudices in thesis form. But when he got away from Duke he found that he had to discard the ——— nightmares. Another amusing case is that of young ——— whose B.D. thesis ——— had turned down three times. He brought it to me one evening, much distressed. I read it through. When ——— came back, I told him that there was nothing wrong with his statement of facts: but that his English was intolerable. I made him read a few sentences slowly *aloud*. It suddenly dawned upon him that there were few decent English sentences in the whole. I told him to correct each one himself and bring it back. It came back in good English and ——— accepted it. I told ——— that he could write sprightly articles for our *ADVOCATES* if he revised each carefully ere sending. And he did write such.

“Now as to ———: he knew no Hebrew. But such a collection of ancient oriental lore as the Baudissin and Holl Libraries contained he had not seen. So he did not rest until he got them unpacked and placed in a basement room next to the Medical Library, where I could critically examine everything. And he started in my first

Hebrew class. But the discipline of distinguishing between a swarm of ancient characters was one he never had in ———, nor in ———. So he quit 'Beginning Hebrew' after one semester. But he was pushed into a new relation. Mr. Breedlove could not select books for so many new Departments. So a 'Library Committee' was appointed: one member from each Department. ——— knew less of Semitics than ——— or ——— or ——— did. He could only come to me and ask what purchases I would advise. Since there are more than 200 periodicals in the world which give some space to Oriental exploration, and our SR students did not know French or German, I selected the best ten English periodicals, and advised that the great files of Holl & Baudissin like ZATW, ANTW, OLZ, ZDPV, *Revue Biblique*, etc., be kept up to date. This was done. But the World War has made some suspensions. Naturally ———'s ——— career had included no knowledge of the great modern traveller-explorers, in the Orient, from Swiss Burckhardt down to Doughty, so he could place on the purchase-list only what more widely read men would recommend. He had no anthropological curiosity—no interest in comparative study of manners, customs and institutions. So his attempts to write about events in ancient Palestine at once *reveal* this deficiency, as I have shown you in the ——— case. He bitterly resented ———'s placing in the library a German sham archaeology, and he wrote me his disapproval. The *impossibility* of scholarship under ———'s ——— helped make him think he would like to be Head Librarian himself. So he got a ——— — Fellowship and went off for special studies. I am told that he expected to succeed ———, and that he was almost broken-hearted when he did not. But one of

the queerest things about ——'s confusions was the idea that —— was a Semitic scholar, and his referring to —— letters upon matters in my field. —— more than once brought such letters to me, asking me how he should answer them, instead of referring the whole to me.

"As to Dr. ——'s 'confusions', he brought —— here a year in advance to select an SR faculty. What representations influenced —— in favor of —— I have never heard.

"The first week that I was here —— told me I must not think of teaching Hebrew: when ——'s specific inquiries of me at Nashville, in the presence of witnesses related to my introducing the whole Semitic and Biblical archaeological field here—— went on to say that two professors had taken special courses at ——'s suggestion, to secure special professorships, but they were not to get them (—— and ——). They would return to the pastorate. —— would also return to the pastorate. —— he did not mention at the time: but I learned later that he got —— College to offer —— a position there. And —— came to see me about it. I told him '—— has someone that he wants to put in your place'.

"Then —— called a meeting of this SR Faculty and appointed a Committee to decide whether my 'introductory course' should be required or not. ——, —— and —— decided that it should not be required. And —— made ——, —— and —— the Registration Committee. But I had a few volunteers. About January, 1927, Dean Baldwin met me on the stairs, and told me my class was the most popular in the school. In February, President Few met me in the hall and told me

my salary was to be \$4000 a year. I do not know whether he told ——— or not. That he had set up two contradictory and *mutually exclusive* systems of instruction upon the campus did not seem to enter his head.

"Early in the second year the ——— sent ——— to Nicaragua, and I was asked to take his 'Introduction' classes. Within two weeks a lady of the campus heard them say: 'We will learn more from Godbey in two months than from ——— in a year!' Toward the end of that year ——— blew up and left. I told Few his new Dean was already engaged. 'Who?'—'Gilbert T. Rowe', I said. 'No! No! Russell's the man—Russell's the man! Russell's the man!' he answered.

"——— wrote ——— various things about me. ——— sent me one angry letter. My correction brought him around in a hurry, begging me to destroy his letter and let relations be as though he had never written me. But I have kept it.

"I told Bishop Mouzon June, 1930, that I had thought the time had come to leave. He insisted that I show my material to Dr. Few: and not to leave till after he (Mouzon) returned from Cuba. So I put my material in the form of an OPEN LETTER: it was approved by certain members of the Duke Faculty, who are not in the School of Religion. Copies were sent to those Connectional officers at Nashville who had urged Dr. Few to give me a place there. They agreed such facts ought to be made public. I think Dr. Few was furious at finding Bishop Mouzon knew so much about the situation. So in January, 1931, when I had 41 applications for my second semester course, a desperate step was taken. ——— sent out notice of a called meeting

of the School of Religion Faculty. The object was not stated: which renders all action void. Not all members of the faculty were notified: which again nullifies it. In particular, I myself was not notified; which emphatically nullifies any action concerning me personally. Nine persons came to said meeting. ——— brought out of his inner office a typed resolution that my 'courses should be withdrawn from the School of Religion'. ——— recorded that it was 'unanimously adopted'. The inventor of the freak was revealed a day or two later when registration began. Late in the day ——— and ——— came together: (——— and ——— together). Two talked to ———, and two to ———. Dr. ——— was on the phone, wanting to know how the plan was working! So there you have it.

—————

"I may add that said registration committee regularly accepted registration from secondary schools, because they did not know of any Educational Library, where the standing of any school could be learned. Do you know of one?"

Dr. Godbey left for St. Louis Conference on October 4, with the statement that he probably would not be gone over a couple of weeks.³ His first mimeographed letter was as follows:

³Dr. Godbey returned to Durham on March 28, 1947.

St. Louis, Mo.
October 8, 1946

Bishop ———:

My last five mimeos, made necessary by more recent discoveries of discreditable procedures in current Methodist history, have reached more than 1,000 persons, and have been warmly commended by many persons of eminence, but the great mass of Southern Methodists remain totally uninformed. One mimeo, made necessary a year ago by the absolute ignorance of Methodist legislative procedure and publication, reached over 600 preachers in this state without bringing me a single objection. And you and your cabinet should know that in every case I am supported by eminent Southern Methodist lawyers and by Chief Justice John Marshall. Yet I hear of a few Missourians who are without historical facts and are habitually envious of all who know more than they, who indulge in misrepresentations of my discoveries.

I ask, therefore, for the appointment of a small, intelligent committee to consider certain facts that I have gathered. That is my right as a member of this conference. I have known other bishops to advise such action. I have taken such twice before myself; each time the bishop commended my action. The last time, I remember, the committee consisted of only three; two were college presidents. In the present case I would not turn my mimeos over to a committee and leave them groping. I would take them to passage after passage till relations are clear."

This card was received from St. Louis:

St. Louis
10-15-46
7:00 a. m.

"Great delay last week in getting Board to hear facts. Am now making some progress per mimeo. But it means I can't get back to Durham by Friday. VERY BUSY. Pray that the devil may be DAMNED!"

The mimeo referred to in the above card is as follows:

A note attached reads, "Dear Brannon: You have my 'John Marshall' mimeo of June 3 to Bishop _____. Found _____ had planned to keep me totally suppressed, so I am turning *John Marshall* loose with this stinger—'RSVP'."

A. H. G.

St. Louis, Missouri
October 16, 1946

To the Board of _____

St. Louis Annual Conference:

"The accompanying mimeo should have been in your hands before Conference met. The unforeseen change of date prevented. Another surprising hindrance I found when I reached Centenary Church on Monday, October 7th: Your Board had not made adequate provision to hear the status of each of its claimants. The provision made by the establishing General Conference of 1832 was that the condition of any claimant should be presented to his Annual Conference by the pastor or Quarterly Conference where he happens to reside, and that grants should be according to relative necessity. That law still stands. I have heard Mr. _____ declare that it does not. But I have Discipline showing it steadily re-asserted for the past seventy years.

"A few years back the 'Board', which announced its incorporation, began sending out blank forms to be filled by claimants on said Board for its own information. As it is an *extra-church* concern, any acceptance of its reports by an Annual Conference Board would be a gross violation of Methodist Church Law, and *legally void*. Insistence by any representative of said 'Board' that your Board accept its *dictation* brings it well within your Smith & Wesson line.

"Your Conference made me 'Executive Arbiter' concerning matters of early Methodist history, in September, 1915. But Methodist law is inseparably implicate with said history. One knows *both*, or *neither*! But in the research assigned to me I have discovered a Methodist 'mass-ignorance' of the relation of our own law to American Constitutional law. Hence the enclosed mimeo.

"Now, since you were unprepared at Centenary Church to hear any of the matters which I had toiled so long and come so far to present, you have put me to much extra expense, I suggest that the *least* each recipient can do is to send me at least fifty cents toward this extra expense. This mimeo is approved by Methodist editors, bishops, college men, members of judicial council, Methodist lawyers, etc."

In response to an inquiry about Ezra and the proclamation of Cyrus the Great:

St. Louis, Mo.

November 28, 1946

"Read your Ezra passage with Price's *Old Testament and Monuments* about the proclamation of Cyrus the Great. The Babylonian cult were quite willing to get rid

of a lot of small competitors. Cyrus issues a general proclamation that all such small competitors are free to return to their native lands. It is toleration—no more. But if these cult folks want to reoccupy old ancestral sites, that means a sure row. What are the evicted people to do? There are sure to be different protests as new bands of refugees return. It is impossible to date them. Ezra 6:15 gives the date one temple was finished: about twenty years after Cyrus' proclamation.

"What any historian needs is the power of economic and social visualization. Proper names sometimes prove a clue to dates. Get rid of the word 'captivity' and use 'migration' instead. Remember the *resh golah* was a chosen prince: president."

R. F. D. 3

Vale, N. C.

Dec. 27, 1946

"In May 1870 the General Conference of the M.E. C.S., after four years of critical appraisalment, adopted a great constitutional amendment relative to procedure in securing Episcopal decisions.

Write on your official letter-head without mentioning your church affiliations a polite inquiry as to *what* that constitutional amendment was: to Bishop Clare Purcell, Bishop W. W. Peele, Bishop J. C. Broomfield and to Nolan B. Harmon, Jr., Book Editor. I'll bet not one knows!"⁴

Dr. Godbey was an authority on narcotics and ancient poison ordeals:

⁴Dr. Godbey was right. None of them knew the answer.

Route 3
Vale, N. C.

January 3, 1947

"I will now sketch for you my achievements relative to the official use of narcotics and deadly poisons in the O.T. You have my *Incense and Poison Ordeals in the O.T.*, published in 1930. The Divinity School, University of Chicago, gave that special publicity from California to Boston. A copy came into the hands of Rear Admiral Hobson, who was publishing *World Narcotic Education*. This title was well chosen for our Christian English and American anti-narcotists knew that each pagan or Moslem government supposed that our Western Christendom was merely trying to tax special *local commercial* interests of China or India or Persia or Malaysia. Our Christian *medical* vision of a universal world narcotic evil to be overthrown was impossible to selfish provincial Moslems or pagans. Ignorant English and American journalists unconsciously aided the narcotists. Medieval Persians had made a green paste of macerated poppy leaves: they called it *khosh-khosh*. Various 'dopes' could be mixed with it. Arabs in Egypt changed this to *hasheesh-khasheesh*. But E. W. Lane in his *Manners and Customs of the Egyptians* (In Cairo), told us that the name *alone* tells nothing. Various shops in Cairo produced *hasheesh* dopes calculated to produce widely different *narcosis*. Any journalist who assumes that *bhang* or *Cannabis Indica* explains all, is lost at the outset.

"So Rear Admiral Hobson wrote me at once that he had appointed me 'member of the committee on law and philosophy' of his 'World Narcotic Education Society'. And he asked me to prepare a paper similar to my O. T. study, to be read to the assembled society at the Hotel

McAlpine in New York, in January, 1931. And again to the assembled world politicians in Geneva in June, 1931. I saw at once that our American Indians since 1000 A.D., were our nearest parallel, in their isolation, to our knowledge of the O.T. ancient Orient of 5,000 B.C. (When Kish was the chief city on the Euphrates). The American Indian does not show influence of any plants brought from Asia. So I called my paper the *Psychology of Narcotism Among the American Indians*. I had an immense body of early Spanish testimony in Mexico, Central and South America, and a great body of the 'Ethnobotanies' of different tribes. So at Hotel McAlpine I knocked out several sanitarium experts who had never seen the evidence of early Spanish chroniclers, which I had known since I was 15 years old: presented by Dr. Hartwig, in his *Polar and Tropical Worlds*. Not one had thought to consult the great *Spanish Enciclopedia Illustrada*⁵ to see what Spanish medical men had been telling us about the mischievous effects of cocoa and cocaine for 400 years. When the judge in the chair at Hotel McAlpine said that the narcotic problem would be settled if all prescriptions for such were refused unless signed by a reputable physician, I immediately cited the English *Nelson's Encyclopedia*: Physicians themselves produce most narcotists, because they have found no way to relieve a ceaseless pain. Second, of the learned professions, the medical furnishes the largest percentage of victims, because doctors have not learned that the first effect of certain narcotics is to paralyze certain-moral-motor-centers in the upper brain. It is widely known among the clergy that a 'morphine fiend' is an incurable and irrepressible liar. Third, I told the

⁵The 70 vol. *Enciclopedia Universal Illustrada*.

judge that in sparsely populated rural areas, it was necessary for a doctor himself to own whatever drug store there was, or else give a prescription taking the recipient to some town ten miles away. This I illustrated by citing the little school village of Morrisville, in Polk County, Missouri, where I had lived eleven years. This was all news to the whole assembly: compelling some evaluation by the judge and by Rear Admiral Hobson himself.

"Now in all my collecta from Spanish territory I had none from Panama where United States troops were stationed from canal digging days. So in Duke University Medical Library I dug back through the annals of the American Medical Association till I found that a critical inquiry in the use of narcotics in the army was made in 1915. The letter was sent also to the *New York Times*. The writer said that a second letter would be sent to A.M.A., but it did not get published. A vital feature of the critical inquiry was that popular journalists grossly perverted the evidence and feature writers for the Sunday papers *invented* all they told. After a time I wrote to the *New York Times* asking them to republish their 1915 report. It did not do that, but announced to the public that I was exactly right in my report of their 1915 Publication.

"But President Few, in the summer of 1930, began to assure me that Rear Admiral Hobson had lots of money and that I would do well to accept anything that he might offer. This being coincident with ——'s effort to secure control of all Old Testament instruction, I understood. I enlarged my Hotel McAlpine paper to meet contingencies of Oriental political ignorance at Geneva. But as this assembly was to be one mainly of various Oriental politicians I did not see any reason to abandon

scientific research and results to scuffle with Christian politicians. I did not go to Geneva. But Rear Admiral Hobson cabled me that my paper swept the field: the vision of the *world problem* had been made clear. The succeeding number of 'World Narcotic Education' was the last one published. There was no more money to pay for such publication in the United States.

"But the Smithsonian saw my immense contributions and my recommendations for adaptation to all American high school instruction and wrote asking me to present Smithsonian with a free copy of what had cost me thousands of dollars worth of time and research. But I am waiting for a more practical Smithsonian appreciation.

"Then the whole subject was suddenly thrust in my face again by *The Voice*, a 'temperance' publication maintained at Washington, D. C., by the M.E. Church. It published a lot of hack journalists' tommy-rot about Oriental narcotics, consisting of three parts hack imagination to one part fact. I immediately compiled the latest scientific reports by special observers in India, Persia, Arabia, China, with what I have already suggested, and sent it to the *Voice*. It refused to publish or to make any correction. I strongly suspected that this was due to 'Dam Yank' disbelief that anything scientific could come out of 'Johnny Reb' land. So I sent a copy of my paper to U. S. Supervisor of mental hospitals in Kentucky (name slips me: can send you from Durham later). Then Surgeon General Parran suddenly appoints this man Federal Supervisor of mental hospitals for the Southeast. And I see that each existing mental hospital in the South has been deliberately deceiving Parran about the gross neglect (or worse) of mental patients sent them. With the situation 'clarified' by me Parran makes a 'ten-strike'.

He secures \$10,000,000 from F.D.R. to establish 20 Federal mental hospitals in the South, the expense of operating, maintenance, etc., to be paid by the local regions. The \$500,000 *nucleus* may be *enlarged* by some regions, but the whole will be held by strict Federal standards and supervision. So the *Voice's* effort to ignore me had a terrific 'recoil'.

"Then there was another angle. There were persons confined in certain North Carolina asylums as a 'racket'. Certain relatives wanted to get their property. I presented evidence in one such case to the Duke University Committee to consider such evidence.

"One or two leading doctors left in disgust to go to other positions. As I crossed the grounds on two occasions packages from upper windows gave me further information. There were honest attendants in unceasing protest at gross abuses there. So I finally went to Governor Hoey as a brother Mason. I noticed at once his misuse of technical medical terms. While he at first assured me of hearty coöperation, nothing was done.

"About that time there was a change of administration and Baptist Broughton became governor. A patient in the State Hospital at Morganton began to advertise the notorious deficiencies in the *Greensboro Daily News*. I had taken my Dix Hill papers to Judge Marshall T. Spears, who independently condemned the whole Dix Hill administration, and now joined in telling Governor Broughton that he had a state wide ignorance of facts and needs to deal with, and he must consider my evidence concerning Dix Hill as seriously as that reported from Morganton. Broughton listened, and made honest appeals to the legislature for more liberal financial pro-

vision. Then Spears and MacDonald said to me that it was all my doing: but for my determined and irrefutable exposures of Dix Hill conditions the complaints about Morganton would have received less attention.

"This is clear enough for you to use in your biography. Were I back in Durham I could give you all names and quires of MSS., but that would overbalance your biography, I think.

"One more fearful F.D.R. blunder. Twelve years ago psychologists and mental pathologists agreed that Hitler was insane: schizophrenic. The facts were published in *Science News Letter*. I wrote F.D.R. that peace-seeking governments should at once sequester him in some mental hospital *outside* of Europe, to be a hostage for the good behavior of his *dupes*. Each modern Western Government has its secret service, which can take such action instantly. But F.D.R. dawdled in the face of warning, and assumed the responsibility of turning World War II loose upon the world. That is the ineffaceable record!"

A card in response to an inquiry about Paul and the "Seat of Moses":

Vale, N. C.

January 6, 1947

"Remember that Paul said, 'I am a free citizen of Tarsus, a citizen of no mean city (Acts 21:39). Polybius says there were more scholars in Rome from the Hellenic University of Tarsus than from Athens and Corinth and Alexandria combined! Paul was a free Roman citizen and a Fellow of the University of Tarsus. In Jerusalem he was drilled by School of Gamaliel (Acts 6:34 ff).

"You know 'Moses' is a general Jewish term for Pen-

tateuch or Torah. The Scribes and Pharisees claim they are the *whole thing*.

"The first part of mankind is the mortal animal. The second element is the immortal (suggested by Gen. 2:7)."

Route 3

Vale, N. C.

January 16, 1947

"You have my statement that F.D.R. was most emphatically warned by world psychiatrists that Hitler should be seized and placed in a mental hospital outside of Europe as a hostage for the good behavior of his dupes. Yet he vacillated for reasons that I could not then fathom. But von Schlabendorff, almost sole survivor, now speaks out. Plans to kill Hitler took form in Germany in 1933. This divided the opposition to him. Psychiatrists were not listened to. And in his second paper, July 27, we are told the assassination party had a branch in England and a special office in London; which means the U. S. Intelligence Office was privy to the whole business. I do not think you will approve F.D.R. dickering with assassins instead of psychiatrists."

What evidence was there of Paul being a Fellow at University of Tarsus?:

St. Louis, Mo.

January 30, 1947

"I have your query about Paul's Fellowship. Look at the passage in which he calls himself a 'Hebrew of Hebrews' of the tribe of Benjamin. He is not of Judah. But it does not mean that (he ever lived in the land of Benjamin. It means his ancestry was of Benjamin). How long they had lived in Tarsus nobody knows. He does

not tell us his father's name. But in the last chapter of Romans he has Christian kin at Rome who bear Roman names as he does.

"Now there are no grammatical superlative forms in Semitic lingo. But in Latin you would say 'Hebra-issimus' for 'Hebrew of Hebrews'. Now the Hebrew noun *Khaber*, plural *Khaberim* equals common noun, 'comrade' or 'fellow'. In Babylonia emigrants of Ye-ho-yakin's (Jehoiachin) party, with Nebuchadrezzar found their priests woefully ignorant of their liturgic *Torah* (Pentateuch). So these emigrant *habiru* (of the Tell el-Amarna letters) set up schools to train priests. When the *Rab* of such a school approved a pupil's final examination for the position of *kohen* (priest), he granted the degree of *Haber*, equals 'comrade', 'associate', 'fellow'.

"Now the Asmonean priesthood at Jerusalem got awfully sore on this. So they set up a counter-check: any one wanting to be Rabbi must get ordained by an Asmonean priest. So Yeshua went to his cousin Yohanan (John) at the Jordan. As soon as the ceremony is over, a young fellow comes up asking the Rabbi, 'Where are you stopping?'

"So when Paul found no satisfactory residence for teaching, he finally went back to his home city of Tarsus, where his family were eminent Roman citizens, and his Greek scholarship was preeminent and unassailed. That is why I stated it as a 'Fellowship' in the University of Tarsus. You see there are many things about that age that you have not yet thought through.

"Paul's '*perush* of *perush*', 'separatist of separatist' in matters of clean and unclean down to mint and anise and cumin, he finally saw made him 'Fool of Fools'."

Some interesting Colonial history: Relative to the Coat of Arms of Captain John Smith presented to the Library of Congress by Allen Howard Godbey.

Durham, N. C.

June 2, 1947

"In presenting two copies of the above Coat to the Library of Congress, it is advisable that my connection with the whole story be made clear. You will see me in 'Who's Who' for thirty-five years past as one whose leading interest is in Pre-Mosaic History and Archaeology. And you see me also in 'Coronation Edition of Burke's Landed Gentry', page 2809. English University scholars who approved my work recommended me for inclusion. My connection with the family of which Captain John Smith was a member is stated in that sketch.

"In his will, Captain John Smith left his personal Coat of Arms to a younger brother, still in Cheshire. A son of this man came to Virginia with a book-plate copy of Captain John's Coat. This Dr. John Smith married Elizabeth Ballard, daughter of the third Col. Thomas Ballard, who gave the land for William and Mary College. Dr. John Smith appears as one of the Trustees. I do not know how many children they had, but the oldest was Captain Francis Smith who married Elizabeth Waddy. The St. Paul's Parish Register, one of the few that escaped destruction, shows him as a vestryman in 1735: the year in which present Hanover Courthouse was built; see date on its White Keystone. Captain Francis appears in several notices in the *Virginia Gazette*, which I have consulted several times over. So Captain Francis was right at the heart of the Revolution. His last act as captain of the County Militia was to muster them to go with

the younger Patrick Henry to see Lord Dunmore about some gunpowder. It is of record that Lord Dunmore did not await the arrival of his uninvited guests. The old Captain died next year: and an announcement in the *Virginia Gazette* of the coming sale of some of his personal property showed me that his home was about three miles from Studley, where Rev. Patrick Henry, Rector of St. Paul's Church, then resided. When I visited the neighborhood in 1914, the gentleman who drove me around pointed out the house in which Rev. Patrick Henry had lived. The old colonial-style homestead of Captain Francis, much weather worn, appeared intact.

"He was right at the heart of the Revolution in another way. John Esten Cooke has said that the 'Battle of the Parsons' was the opening gun of the Revolution. The Anglican Clergy had considered themselves empowered to judge in secular cases and to exact taxes. The issue came to decision in St. Paul's Parish, with Rev. Patrick Henry as the *Presiding Judge*: Captain Francis Smith *preserving* order in that ecclesiastical court, while young Patrick Henry pleaded for the *oppressed laity* before *his father* as presiding judge. It seems supremely comic to our thinking—That the plundering clergy 'got licked' is enough to say.

"Now Captain Francis and wife Elizabeth had seven sons: Francis, Granville, William, Thomas, John, Park and Ballard. Francis was a rough, boorish carpenter who made himself laughable by painting Captain John's Coat of Arms on his carriage. He became Lieutenant in the Revolutionary War. William—'flaxen-haired Billy'—survives in family legend as a great mimic, who delighted in mounting a stile or stump and mimicking the cantillations of the Anglican clergy that he scorned. If he fur-

nished such entertainment during the 'Battle of the Parsons', it is not of record. Granville attended William and Mary College. I think Thomas did too: but have no ancient record. I have no cue to distinguish John from other John Smiths of the time. Ballard, youngest son, never married; remained in the army at the close of the war: was one of the founders of the 'Society of Cincinnati': and as Major in the Army started north from Falls of the Ohio with General Anthony Wayne against the Indians, but died in camp that winter, leaving a will which confesses a blot in the scutcheon, for which he makes some financial provision. I have a copy of it. He was a daring speculator in land grants; and his will also directs large property to be divided between two little nephews, who were otherwise left penniless. One of our most cherished family traditions is that British officers came to Captain Francis' home after his death, asking his widow, 'Madame, where is Ballard Smith?' The plucky old lady replied, 'He is out fighting the British! I have seven sons fighting the British, and if I had seven more they would all be fighting the British!'—From which it appears that these officers thought Ballard particularly annoying, and that they did not know he was already far away in some 'continental' corps.

"Then Captain Francis and wife had two daughters: Susannah and Elizabeth. There being no Colonial school for women, these were tutored by Rev. Patrick Henry. But that prompts the query, How much of such tutoring did he do? And did he visit homes, or have such girls come to his home? There may be some light on the point in the Extant Register of St. Paul's Parish, or in the *Virginia Gazette*. Now a gallant young Scotch-Irishman from the Region west of the Blue Ridge, opened by the

Virginia Company to such after 1745, stopped at Captain Francis' home on his way to the colonial council, and soon surrendered to Susannah. He became Colonel William Preston, mortally wounded at the pivotal battle of Guilford Courthouse. And Elizabeth married Edward Johnson who died early, leaving Edward Jr., unprovided for. He is one of the two nephews for whom Major Ballard Smith left a substantial bequest. He became Dr. Edward Johnson, father of General Edward Johnson of the Confederate Army, who was second cousin of my grandfather Gerevase Storrs Smith. And the other orphaned nephew was 'John Smith, son of Park Smith of Virginia', named on the back of the Coat of Arms which I am presenting. He was buried in the family graveyard, which I visited in 1914. The broken tombstone lying upon his grave tells no more of him.

"Park Smith married Nancy Sims, a poor girl, not of the 'gentry' and accordingly not approved by Park's mother. But Park disappears very soon—remains among the missing. Unpublished Revolutionary papers at Richmond may tell more. But after three years John Gentry comes into court and asks that Park Smith be declared legally dead, that he may marry Nancy. The court complies. I have copies of the record. John Gentry and Nancy leave little John with grandma Elizabeth: and Uncle Ballard's bequest makes it possible for him to come to Kentucky sometime, with some capital. John Gentry and Nancy eventually moved to Missouri. I have no trace of them there.

"Now my great-grandfather 'John Smith son of Park Smith' said that the heirloom Coat of Arms came to him as being the oldest living representative of the Smith family in America. This statement was made 225 years

after Captain John Smith died (1629). Direct transmission of the heirloom from Dr. John Smith through son Captain Francis of St. Paul's Parish, and his son Lieutenant Francis of Chesterfield was possible, all being in the same region; but after that it was impossible to know who was the oldest: the clan was too widely scattered. In 1915 I found record that that son had gone to Australia, in 1844: and the rush to California drew some. So great-grandfather 'John Smith son of Park Smith' passed the heirloom to Captain Ballard Smith of Lewisburg, Virginia. Ballard and his brother William were sons of Lieutenant Francis of Chesterfield. They went to Presbyterian Highlander region to show Old Virginia *gentlemen* were the wisest political leaders. Ballard was to represent one political party, William the other. So Ballard was elected to Congress for two terms. The political pendulum swinging the other way, William was elected for *one* term. Then Ballard tried to 'come back': but another man got the nomination! But Ballard lived to revisit Washington *fifty* years after he had been congressman there. As I recall, this was in 1896. So Ballard was in congress in his early forties: and great-grandfather John Smith did *not* pass the Coat of Arms to him because of his advanced age. It must have been an approval of his political stand."

The following letter, which shows Dr. Godbey's mastery of many complex problems, was written in response to an inquiry about the possibility of drawing up popular material for Biblical background lectures:

Durham, N. C.

June 27, 1947

Rev. J. D. Canady
Lambuth College
Jackson, Tennessee

"I have yours of 6-14-47. My right hand was permanently crippled June 1919. I *can't* type. All my scholarly research articles and books since then are pen-work. My topics make *dictation* to any *scribe* impossible. You have found that I am popular with Stafford. Look in latest *Who's Who*: I have been in it 35 years and my books since 1902 are known to some special scholars clear around the world.

"Now about 'Code of Hammurabi'—it will do you no good! You find yourself at once in a strange world. There was no *coinage*: only *measure by weight*. There was no legislative *assembly*! There are in our O.T. 'Old Customs and Judicial decisions'—The people we call Sumerians had for 4000 years been expanding their culture along the lower Euphrates. A Semitic usurper that we call 'Sargon of Akkad', gained political mastery about 2750 B.C.: but the general culture and *law* remains Sumerian. About 500 years later an adventurer called Hammurabi decided to have the Sumerian priests of the Sun-god translate *their* law into *his* language.

"But these old Sumerians gave us *mathematics*—measuring by *sixties*: hours, minutes, seconds: degrees—minutes—seconds: measuring land by *squares*: measuring weights by grains—They had Algebra. They made a 12-month year which the Jews still use. So do the Arabs, with one omission—They established a system of drainage which our T.V.A. accepts. They saw the stars as powerful *personalities*, whose favor men should win. Collec-

tively they were the 'Hosts of Heaven', that swarm in the O.T. In Genesis 1 a day *begins* when the stars appear: 'And there was *Evening*—then there was *morning*: Day One'—'And there was evening, and there was Morning—Day Two', etc. Old Sumerian creation lore dug up at Kish in recent years begin *just that way*: thousands of years *before* Yeho-Yakin and Co., *voluntarily* migrated to Babylonia (2K.24:10–16—Mark there is *no word* meaning captivity in this story)—But continuing with Gen. 1: Is it not a queer order of creation that has the whole botanical world in existence before there were any astronomical bodies? (verses 14–19)—Are you prepared to discuss that with youngsters of high school or Bible class age? I knew better when I was seven years old—And are 'The Hosts of Heaven' given to furnish *signs* and omens and portents? The compilers of this chapter thought so. The author of Gen. 37:9 thought so. The speaker in Num. 24:17 thought so. But Jeremiah 10:1, 2 repudiates such stuff. And Jer. 8:1–3 declares this had been the *dominant* cult in Jerusalem for centuries: and Maimonides, greatest Jewish-philosopher apologist of the Middle Ages, declares that the cult of the Host of Heaven was the greatest sin of his times. The cult *still* exists. Have you any of its cultus prescriptions? I *have*.

"Return to Gen. 1:26. 'The *Elohim* (plural) said, Let *us* make *Adam* (mankind) in *our* image—after *our likeness*': and in verse 27, 'So Elohim created Adam (mankind) in *our likeness*', and last, 'male-female created he them (plural: generic)'. Here the compilers found two Sumerian adjectives, A + Dam = '*Male-female*' standing together, and printed it as *one word*—Read verse 28 and see again that *adam* is a collective term for 'all mankind'—Now turn to Chapter 5:2: we see a colophon (a

foot-summary) of the lore. But here the jackass Englishmen of 1611 have turned 'Adam' into a personal name: but the LXX does *not* do that! Modern *French* translation throws it out. So do my Spanish and Portuguese versions. No Jews made that mistake. There was no individual named 'Adam' to initiate the 'Fall of Man'. Poor blind Milton!

"Look at Chapter 2:8. I have only to say that *Edin* or *Edinna* is the Sumerian name for a river-terrace or plateau and the term is widely used in Judaism of the Orient for a 'Funeral Park'. But *where* is the region *without rain* in verse 6? Layard pointed it out 100 years ago.

"But Aramaic speaking peoples were on the lower Euphrates as early as 3000 B.C. We know no more than their names. But about 2000 B.C., a powerful people pushed into Northern Assyria. They call themselves Hurru or Harru. Egyptian scribes wrote it *Kharu*. Egyptian rulers brought some of them into Egypt, as *servitors in temples*. The parents of the O.T. 'Moses' were probably of these Hurru, in temples near the Pharaoh Court. In Abram's time they were settled in Mt. Seir in Edom: Gen. 14:6. In I Kings 21:11 some of them are part of the Court by whom Naboth was tried. In the recently deciphered 'Hittite' tablets from Khattu-Shash (Silver City), the Hittite capital, one Hurrian element is the Luvi, especially prominent in *liturgy*. And recent discoveries reveal that *Luvian* liturgies were adopted by some Babylonians: the Luvi appear in such priestly functionaries as *Levi*. In Gen. 23 Sarah dies when Abram is resident in a Hittite colony: possibly a *Luvian* branch. He wants a neighboring field to furnish *periodic offerings* to the Shade of Sarah. Luvians could

have seen that *all* was properly done. In Gen. 25, Isaac was buried there: but in 26:34 he resides in a Hittite colony in Mt. Seir (the Hurrians of 14:6): and Rebeka does not like Hittite girls (27:46).

"Now as you want to write a 'History of Religion', I am showing you that all we can do is to trace how a *particular idea, impulse, or institution* got from *one place to another*. In the O. T. there is no attempt at a 'pre-Mosaic' history of Palestine. You see a few *absolute pagans* drift in there: Yahu was absolutely *unknown* to them. (See G. B. Gray: 'Hebrew Proper Names, Oxford, 1896'). No Yahu cult was known till David's time (Ex. 3:13). Yet the Jewish translators of the LXX felt forced to *get rid* of the name Yahu! Pres. Harper, University of Chicago, used to say, 'The O.T. is a laboratory notebook of experiments of many persons in a small laboratory between the Jordan and the Mediterranean. . . . Eventually it was decided to *close* that laboratory and continue experimentation elsewhere'. My reference to Dr. Gray's book makes it necessary to say that the suppression of the god-name Yahu by the King James translators is *absolutely* unpardonable. For 'Isaiah' is really 'Yesha-Yahu'—'Yahu will save'. Jeremiah is 'Yir-me-Yahu'—'Yahu will exalt': Hezekiah is 'Khazaq-Yahu', 'Yahu makes strong'. Jehoshapat is 'Yehu-Shaphat'—'Yahu-judges', etc.

"Now you see that one of my lantern lectures must be confined to getting a *single* fact or historic event or institution *clear* to the audience. In 1873 the Assyriologist George Smith published the translation of a flood story he had found in the ruins of an old Assyrian library. The flood was produced by a tremendous storm coming up the Persian Gulf, driving the sea inland over all the low-

lands, up towards Nippur. The narrator does not claim that the cataclysm was 'world wide' and does not give the names of any of his associates except the steersman, Buzur-Bel. I *still* have Smith's 1873 publication. The narrator does not mention any other city. But Wooley's recent excavations discovered that said storm-wave buried the lower parts of the *seaport* Ur, which is *now* 135 miles from the sea! But when asinine Jews in Babylonia got hold of this legend, they *imagined* that the flood was 'universal', and they *forged* Shem, Kham and Yapst (Greek Japetos) into it! May perdition be their portion! —So before an audience I am compelled to explain that *three* very different kinds of 'flood' are *possible*, from the Persian Gulf to the Black Sea! As for the names of Shem, Kham and Yapst, the asinine Jewish interpolators *imagined* that Semitic-speaking peoples, and Hamitic Egypt and North Africa, and Ionian Greeks of Asia Minor *all* came out of the reed-barge of this Persian Gulf flood! In Gen. 10:2 you see Yan twisted into *Yavan*: the associated names are *not* 'Greek' at all! The original *Sumerian* story of the Persian Gulf cataclysm the hack-compilers of Genesis *never saw*! But recent excavations have recovered a number of fragments which were collated and published in 1922 by Professor A. T. Clay of Yale. He sent me a copy. They clarify the all-important denunciation of *cannibalism* in Gen. 9:1–7, which Jewish copyists have mutilated! But they compel an explanatory lecture to a popular audience. And you cannot read Sumerian.

"Now I must tell you the status of Hasting's 'Dictionary of the Bible'. It came to my door in 1898, and I bought it at once. A competing radical dictionary by Cheyne-Black was on the market at the same time. When

I went to University of Chicago Divinity School in 1902 I found faculty judgment clear. If we took *one-third* of the articles in each and *rewrote* another third *altogether*, we would have a pretty good dictionary! No editor can possibly know *personally* more than *one-third* of the scholars who should be heard in such great volumes.

"But now consider. Great excavations were being made at Nippur, a leading Sumerian city. But the name 'Nippur' got no article in the D.B.'s. At Tell el Amarna an immense body of Egyptian royal correspondence with city-governors in Palestine began to appear before D.B. appeared: but an annotated German *translation* did not appear till 1915: about 3000 pages of social and political conditions in Palestine, 1400-1300 B.C. Have you *heard* of them before? Following the destruction of Knossus, in Crete, by an earthquake produced by the explosion of the volcanic island of Thera, Mycenaean traders and wares began to appear along the Palestinian coasts and at points in the Interior. Excavations at Pylos, a south-west Greek port, reveal that the mysterious Mycenians are *Minoans from Crete*. The destruction of Knossus let *colonies* take the mercantile leadership.

"And this pushes the noun 'Canaan' before you. The D.B. is controlled by the fancy that it meant 'aboriginal inhabitants' of Palestine. *But no* inscription of any ancient king mentions *any* such people. The word is a Semitic term for 'coast-lander'. The Septuagint in some passages translates it 'merchant'. In no O.T. passage can it *mean anything else*. Any little coast-land trade port would, in peaceful times, establish stations on small elevations in the interior. The custom is a common place to readers of our early U. S. history. In I K. 9:16 the Zoan Pharaoh storms a Minoan trade-post at Gezer and put

traders of his *own* there, and presents the post to his daughter as her 'dowry'. *Digest* such political scheming reflectively.

"But most striking to you will be the fact that the El-Amarna letters from Palestine show us that armed invaders called *Habiru* are coming into Palestine from the northeast. The chief complainant warns that the King will *have no land left* in Palestine if they continue. It does not occur to this complaining numbskull that the *Habiru* may be mercenary troops hired by the Pharaoh and *settled upon Pharaoh's lands*. I was compelled to give them *much* consideration in the 1936 edition of my 'New Light on the Old Testament' which you have not seen. They are *not* Israelites, nor of Semitic origin, but Hurrians. They are a curious ancient labor-union organization who solve the problem of 'turnover' by insisting upon seven-year contracts. You see in Deut. 15:12 that their contract rights must be respected. Breach of them makes Jeremiah *furiosus*: see his chapter 34: 12ff. You see again that you are landed in a *tangle* of social and economic institutions of which the Dictionaries of the Bible know *nothing*. Our foundation knowledge concerning the *Habiru* comes from the excavation of their ancient stronghold at Nuzi: founded about 2000 B.C.

"Next I call your attention to the fact that so long as the Turk was master in Palestine, no scientific exploration was possible. But at the close of World War I the Turk was kicked out. England, already in control of Egypt, was given a mandate over Palestine, and France given one over the region immediately north of Palestine. At once institutions interested in Old Testament *backgrounds* rushed in exploring expeditions. For some years as many as 15 university expeditions simultaneously

worked each season in the Orient. How much of the results do you find in the Library of Lambuth College? And while the new excavations were pushed the Hungarian Hrozny began translating the old Hittite code of laws: John M. P. Smith published 'The Origin and Development of Hebrew Law'. Virolleaud was publishing revolutionary finds made at Ras Shamra on the Lebanon coast: George A. Reisner was conning his excavated material from Meroe: I was publishing a series of monographs in our Methodist *Quarterly Review*, and other journals: in 1930 I published the monumental 'Lost Tribes A Myth', which every constructive student of Judaism needs: Lecoq was bringing more than 200 cases of lost languages and literature out of the sands of Turkestan.

"My immediate objective in this sketch is to make clear to you the fact that we have *available* for constructive history a *thousand times* as much material as the compilers of Hastings Dictionary of the Bible had. But do you know how much of it has been made *available* for the average college or high school student? It was being presented, bit by bit, in more than 200 periodicals *and expedition reports*. Are any in Lamuth College Library?"

Dr. Godbey had spoken of bringing suit for the recovery of the salary of an emeritus professor of Duke University. Lawyer friend ——— could not handle this matter as he belonged to the same church as President R. L. Flowers, and Flowers had helped him through school when a student.⁷ However Mr. ———'s lawyer friend, ——— of North Carolina, was interested in the case. There had been some mention of

⁷At Trinity College, before the days of Duke University.

a possible \$75,000 suit. Dr. Godbey had a conference with Mr. ——— and his partner and sent him some documents. The lawyer's reply brought forth this letter:

408 Milton Ave.
Durham, N. C.
September 9, 1947

Attorney-at-Law
——, N. C.

"Yours of September 6, is at hand. You could not possibly see, in the brief time you had, the *historic eternities*, that are older than any secular enactments. Thomas Jefferson after 1765 saw that Revolution was probable. So when asked, 'What is the Common Law of this country?' He answered, 'All that we brought with us from *England*'—which excluded later Jacobite oppressions. John Marshall said the same: and as Chief Justice (1801–1835), he assembled certain maxims accepted since *Magna Charta*. (They are in Latin). I have the latest edition always within reach. But most Methodists of my acquaintance know nothing of John Marshall. Do Baptist associations ever hear of him?

"King Alfred, resisting pagan DANES, also struggled with Saxon illiteracy: became *one* founder of the English University system. From 1000 A.D., was fought out the issue that schools and churches must be *free from secular persecution or dictation*. 1608 brought the issue to Virginia. So we Southern Methodists have won in the highest courts the decision that '*the Church is judge and interpreter of its own law!*' *We brought that from England*. It is not a product of State legislation. And you cannot legally ignore it.

"Again: Our universities coöperating for their *own* highest efficiency, have made their A.A.U.P.⁸ State legislation did *not* begin it, nor can state legislation end it. They guard *Professor's rights*. You have acknowledged *that*.

"Again, I pointed to the irregularity of certain parliamentary procedure, in case of a 'called meeting' of the S. R. Faculty. *We brought All that from England*. What a pity that you did not know it! And since you swear in witnesses with an abridged pagan imprecation which informed Christians will not use (Matt. 5:33-37), can you give me the *original* form of that imprecation? It has been in my library 70 years.

"But continuing with ———'s use of old English parliamentary 'called meeting': he nullified it four times in his minutes of that called meeting. How sad that *you do not know* our old English parliamentary law!

"Now I read you Dean Justin Miller's decision that these futile rants at me *did not change my legal status*. I was to go right on with my teaching and research and I *did*. Remember that the contract with me was made in Nashville, at the advice of our Central Officials there, and of the *Semitic* scholars of the Divinity School of the University of Chicago. That is *original*, and *final*: still stands unchanged! Your reference to 'literary colloquies' shames you. I reported the support sent me by prominent Semitic scholars in other Universities. They were no 'colloquies'. There is nothing for you to 'follow up'. And as you are totally ignorant of the Semitic field, you cannot question *anything*. *We* have to know more law, and more kinds of law, of different ancient peoples, than

⁸American Association of University Professors.

all American lawyers combined.. And we know that 'law' is only *one little* corner of any historic development. One who does not know John Marshall is a 'lame duck' in our historic law. There was a Great Gentleman some years ago who said, the lawyers of the time rejected the counsel of God against themselves (Luke 7:30). Then in Luke 4:45-52 He speaks more at length upon the lawyers that burden heavily all those who consult them: and have taken away the key of knowledge—not entering into it themselves, nor allowing others to enter. And those fellows brought Jerusalem to ruin within a generation. Their law died with them. Now there is a popular impression that we have *some lawyers* of that sort in our own land today. Would it not be prudent to avoid resembling them?

"Then where did you get the addle-pate idea that I wanted to bring suit against Duke University. It reminds me of the French joke of the fellow whose watch was stolen: he wanted to 'arrest Paris and its suburbs!' As my historic presentation showed you that the *whole* academic university, and emphatically the Graduate school, was *united* in condemning the S. R. with a curriculum *two years below* that of standard seminaries, your suggestion about suing 'Duke University' is *unpardonable*. I pointed out that certain *individuals* merited punitive damages.

"Your satisfaction with your large law library amused me. I recall the great lawyer who said to his son, 'All this great collection is a cemetery of monuments to the mistakes and deceptions and ignorance and pettifogging of certain lawyers. We are the *only* profession that is compelled to keep such a cemetery. It should keep us always humble'.

"I may add that in 1935-36 I aided students in three different law schools in preparing résumés of cases that had been appealed. My work was all accepted. But would your squib which you fired at me without reading some auxilliary material sent you be *accepted* by afore said law schools?

"In 1903-04 I was employed by the Divinity School of the University of Chicago to bring out the first American translation of the newly discovered Babylonian Code of Hammurabi. (Have you heard of it?) Immediately two Philadelphia bipeds undertook to reproduce it in Latinic jargon prattled by some barristers. It got a roar of laughter from American scholars. Do you wish me to speak such jargon?

"I have often sat in Methodist Conference and listened to proposed legislation that ignored John Marshall maxims and principles. But did you ever see a Baptist⁹ congregation that was better informed? I am compelled to remind Methodists that those who do not know Methodist law *historically do not know it at all*. Is not the same true of Baptists?"

The last communication which was received from Dr. Godbey was a card dated May 1, 1948, from Boston, Massachusetts, where he was attending the Methodist General Conference:

"Have just met our Bishop Dawsey of Brazil. He says our Southern Methodist Mission there is bringing out a revised edition of Almeida, as best of all Portuguese versions of the Bible. He was surprised to learn that I

⁹The addressee is a Baptist.

reached the same conclusion 58 years ago. Now I should like to give him YIRME-YAHU¹⁰ ere we close here but I did not bring any. You might send me your copy and pick up one later at my den. Address me care of the Methodist General Conference, Mechanics Building, Boston 16, Mass."

Allen H. Godbey died on May 8, 1948, in Boston, after having been struck by a truck the previous night. He was in his eighty-fourth year. Though his body was enfeebled with age the great scholar's mind remained clear to the last.¹¹

Dr. Godbey was never offered an honorary degree nor membership in Phi Beta Kappa. Though he would have certainly refused an honorary degree, except under unusual circumstances, he probably would have welcomed membership in Phi Beta Kappa. When asked if Phi Beta Kappa had approached him while he was a member of the faculty at Duke University, Dr. Godbey replied, "They made no effort to have me become a member and I made no move to attract their attention."

Allen H. Godbey always thought things through. There was nothing superficial about him. He could shake off the non-essentials and the trimmings of any argument and hold the core up to the light with little effort. His thinking was clean, balanced and straight.

¹⁰His mimeo on *Jeremiah*.

¹¹The Church which ignored and "exiled" Allen Godbey during his life also neglected him in death. No individual or delegation from the General Conference, in Boston, accompanied the body to Durham for the service there. No official delegation from the St. Louis Conference (his home Conference) was in attendance at the funeral in St. Louis. Allen H. Godbey's brother, Walter, who lives in St. Louis, asked several preachers to serve as pall bearers. Mrs. Beulah Johnson, Dr. Godbey's daughter, said, "I did not know them and I did not meet them."

His powers of concentration were massive and thrilling to observe. Dr. Godbey was thoroughly unselfish. Most of his life's effort was expended for the benefit of others. He was kind and sympathetic and he never refused a call for help, regardless of the demands on his own time. Few men are honest and fearless in every way. He never compromised in the slightest with truth or fact. If he had lived in earlier times he would probably have met the death of a Christian martyr, for he was made of a martyr's fibre. Dr. Godbey could be called with a great deal of truth, A MODERN JEREMIAH. Of all the Old Testament characters he probably admired Jeremiah the most. These two great men, though separated by several thousand years of time, had much in common. Dr. Godbey stands before us in this so-called enlightened age, as Jeremiah did of old, practically alone, challenging every selfish, ignorant and malicious force which came to his attention.

Allen Godbey stood for simple, unyielding, straightforward honesty in deed and thought. He considered intellectual dishonesty as one of the deadliest of sins. Rarely does the world produce a prodigy and a genius of the first order who is so balanced in mind and so lofty in character. He manifested the highest degree of spiritual and intellectual poise.

Dr. Godbey was never in a hurry and he was never fretted over some triviality. He was always careful, deliberate and methodical and he organized his time and talents as few men on this earth have ever done.

THE END

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(A bibliography is included merely to give the general reader an idea of Dr. Godbey's scholarly contributions. This material is of interest to scholars, for the most part. Since they already have the information it is presented here merely in skeleton form.)



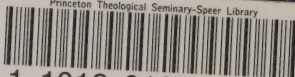
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